

NATIVE HAWAIIAN EDUCATION REAUTHORIZATION

HEARING BEFORE THE COMMITTEE ON INDIAN AFFAIRS UNITED STATES SENATE ONE HUNDRED SIXTH CONGRESS

FIRST SESSION

ON

S. 1767

TO AMEND THE ELEMENTARY AND SECONDARY EDUCATION ACT OF
1965 TO IMPROVE NATIVE HAWAIIAN EDUCATION PROGRAMS

DECEMBER 1, 1999
HILO, HI

PART 3



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NATIVE HAWAIIAN EDUCATION REAUTHORIZATION

WEDNESDAY, DECEMBER 1, 1999

**U.S. SENATE,
COMMITTEE ON INDIAN AFFAIRS,
Hilo, HI.**

The committee met, pursuant to notice, at 9:30 a.m. at the University of Hawaii at Hilo, in Hilo, HI, Hon. Daniel Inouye (chairman of the committee) presiding.

Present: Senators Inouye and Akaka.

Also present: Representative Mink.

Senator INOUE. Before we proceed, on behalf of the committee, I would like to apologize for this delay. As a result of the weather, the aircraft could not land on time.

May I now call upon Kekuhi Kanahele-Frias to give us the pule.

Ms. KANAHELE-FRIAS. [Greeting and blessing given in native tongue.]

Senator INOUE. Thank you very, very much.

STATEMENT OF HON. DANIEL K. INOUE, U.S. SENATOR FROM HAWAII, VICE CHAIRMAN, COMMITTEE ON INDIAN AFFAIRS

Senator INOUE. The U.S. Senate Committee on Indian Affairs meets today to receive testimony on S. 1767, a bill to reauthorize and extend the Native Hawaiian Education Act. This act was first enacted in 1988 and it provides authority for programs that were designed to provide special support to Native Hawaiian students of all ages.

This act includes programs for preschool age children, family-based education centers, special education, community-based learning centers, higher education, gifted and talented initiatives, teacher training and curriculum development. This bill, the one we have before us, departs from the existing format by authorizing a range of activities for which the Secretary of the Department of Education can provide grants to schools and educational organizations that serve Native Hawaiian students.

The Native Hawaiian Education Act is part of a larger bill, and this is a very important point. The larger bill is the Elementary and Secondary Education Act, which will be acted on in the U.S. Senate in January. Therefore, it was necessary for the committee to hold these hearings before the end of this year and prior to the Senate's action in January, so that we could take the recommendations of the Native Hawaiian community back to Washington and

assure that those suggestions and your mana'o are provided in the larger bill.

[Text of S. 1767 follows:]

106TH CONGRESS
1ST SESSION

S. 1767

To amend the Elementary and Secondary Education Act of 1965 to improve Native Hawaiian education programs, and for other purposes.

IN THE SENATE OF THE UNITED STATES

OCTOBER 21, 1999

Mr. INOUE (for himself and Mr. AKAKA) introduced the following bill; which was read twice and referred to the Committee on Health, Education, Labor, and Pensions

A BILL

To amend the Elementary and Secondary Education Act of 1965 to improve Native Hawaiian education programs, and for other purposes.

1 *Be it enacted by the Senate and House of Representa-*
2 *tives of the United States of America in Congress assembled,*

3 **SECTION 1. SHORT TITLE.**

4 This Act may be cited as the "Native Hawaiian Edu-
5 cation Reauthorization Act".

6 **SEC. 2. NATIVE HAWAIIAN EDUCATION.**

7 Part B of title IX of the Elementary and Secondary
8 Education Act of 1965 (20 U.S.C. 7901 et seq.) is amend-
9 ed to read as follows:

1 **“PART B—NATIVE HAWAIIAN EDUCATION**

2 **“SEC. 9201. SHORT TITLE.**

3 “‘This part may be cited as the ‘Native Hawaiian
4 Education Act’.

5 **“SEC. 9202. FINDINGS.**

6 “Congress finds the following:

7 “(1) Native Hawaiians are a distinct and
8 unique indigenous people with a historical continuity
9 to the original inhabitants of the Hawaiian archipel-
10 ago, whose society was organized as a nation and
11 internationally recognized as a nation by the United
12 States, Britain, France, and Japan, as evidenced by
13 treaties governing friendship, commerce, and naviga-
14 tion.

15 “(2) At the time of the arrival of the first non-
16 indigenous people in Hawai‘i in 1778, the Native
17 Hawaiian people lived in a highly organized, self-suf-
18 ficient subsistence social system based on a com-
19 munal land tenure system with a sophisticated lan-
20 guage, culture, and religion.

21 “(3) A unified monarchal government of the
22 Hawaiian Islands was established in 1810 under Ka-
23 mehameha I, the first King of Hawai‘i.

24 “(4) From 1826 until 1893, the United States
25 recognized the sovereignty and independence of the
26 Kingdom of Hawai‘i, which was established in 1810

1 under Kamehameha I, extended full and complete
2 diplomatic recognition to the Kingdom of Hawai'i,
3 and entered into treaties and conventions with the
4 Kingdom of Hawai'i to govern friendship, commerce
5 and navigation in 1826, 1842, 1849, 1875, and
6 1887.

7 “(5) In 1893, the sovereign, independent, inter-
8 nationally recognized, and indigenous government of
9 Hawai'i, the Kingdom of Hawai'i, was overthrown
10 by a small group of non-Hawaiians, including United
11 States citizens, who were assisted in their efforts by
12 the United States Minister, a United States naval
13 representative, and armed naval forces of the United
14 States. Because of the participation of United States
15 agents and citizens in the overthrow of the Kingdom
16 of Hawai'i, in 1993 the United States apologized to
17 Native Hawaiians for the overthrow and the depriva-
18 tion of the rights of Native Hawaiians to self-deter-
19 mination through Public Law 103-150 (107 Stat.
20 1510).

21 “(6) In 1898, the joint resolution entitled ‘Joint
22 Resolution to provide for annexing the Hawaiian Is-
23 lands to the United States’, approved July 7, 1898
24 (30 Stat. 750), ceded absolute title of all lands held
25 by the Republic of Hawai'i, including the govern-

1 ment and crown lands of the former Kingdom of
2 Hawai'i, to the United States, but mandated that
3 revenue generated from the lands be used 'solely for
4 the benefit of the inhabitants of the Hawaiian Is-
5 lands for educational and other public purposes'.

6 “(7) By 1919, the Native Hawaiian population
7 had declined from an estimated 1,000,000 in 1778
8 to an alarming 22,600, and in recognition of this se-
9 vere decline, Congress enacted the Hawaiian Homes
10 Commission Act, 1920 (42 Stat. 108), which des-
11 ignated approximately 200,000 acres of ceded public
12 lands for homesteading by Native Hawaiians.

13 “(8) Through the enactment of the Hawaiian
14 Homes Commission Act, 1920, Congress affirmed
15 the special relationship between the United States
16 and the Native Hawaiians, which was described by
17 then Secretary of the Interior Franklin K. Lane,
18 who said: ‘One thing that impressed me . . . was the
19 fact that the natives of the island who are our
20 wards, I should say, and for whom in a sense we are
21 trustees, are falling off rapidly in numbers and
22 many of them are in poverty.’.

23 “(9) In 1938, Congress again acknowledged the
24 unique status of the Hawaiian people by including in
25 the Act of June 20, 1938 (52 Stat. 781, chapter

1 530; 16 U.S.C. 391b, 391b-1, 392b, 392c, 396,
2 396a), a provision to lease lands within the National
3 Parks extension to Native Hawaiians and to permit
4 fishing in the area 'only by native Hawaiian resi-
5 dents of said area or of adjacent villages and by visi-
6 tors under their guidance.'

7 “(10) Under the Act entitled ‘An Act to provide
8 for the admission of the State of Hawaii into the
9 Union’, approved March 18, 1959 (73 Stat. 4), the
10 United States transferred responsibility for the ad-
11 ministration of the Hawaiian Home Lands to the
12 State of Hawai‘i but reaffirmed the trust relation-
13 ship between the United States and the Hawaiian
14 people by retaining the exclusive power to enforce
15 the trust, including the power to approve land ex-
16 changes and amendments to such Act affecting the
17 rights of beneficiaries under such Act.

18 “(11) In 1959, under the Act entitled ‘An Act
19 to provide for the admission of the State of Hawaii
20 into the Union’, the United States also ceded to the
21 State of Hawai‘i title to the public lands formerly
22 held by the United States, but mandated that such
23 lands be held by the State ‘in public trust’ and re-
24 affirmed the special relationship that existed be-
25 tween the United States and the Hawaiian people by

1 retaining the legal responsibility to enforce the pub-
2 lic trust responsibility of the State of Hawai'i for
3 the betterment of the conditions of Native Hawai-
4 ians, as defined in section 201(a) of the Hawaiian
5 Homes Commission Act, 1920.

6 “(12) The United States has recognized and re-
7 affirmed that—

8 “(A) Native Hawaiians have a cultural,
9 historic, and land-based link to the indigenous
10 people who exercised sovereignty over the Ha-
11 waiian Islands, and that group has never relin-
12 quished its claims to sovereignty or its sov-
13 ereign lands;

14 “(B) Congress does not extend services to
15 Native Hawaiians because of their race, but be-
16 cause of their unique status as the indigenous
17 people of a once sovereign nation as to whom
18 the United States has established a trust rela-
19 tionship;

20 “(C) Congress has also delegated broad
21 authority to administer a portion of the Federal
22 trust responsibility to the State of Hawaii;

23 “(D) the political status of Native Hawai-
24 ians is comparable to that of American Indians
25 and Alaska Natives; and

1 “(E) the aboriginal, indigenous people of
2 the United States have—

3 “(i) a continuing right to autonomy in
4 their internal affairs; and

5 “(ii) an ongoing right of self-deter-
6 mination and self-governance that has
7 never been extinguished.

8 “(13) The political relationship between the
9 United States and the Native Hawaiian people has
10 been recognized and reaffirmed by the United
11 States, as evidenced by the inclusion of Native Ha-
12 waiians in—

13 “(A) the Native American Programs Act of
14 1974 (42 U.S.C. 2991 et seq.);

15 “(B) the American Indian Religious Free-
16 dom Act (42 U.S.C. 1996);

17 “(C) the National Museum of the Amer-
18 ican Indian Act (20 U.S.C. 80q et seq.);

19 “(D) the Native American Graves Protec-
20 tion and Repatriation Act (25 U.S.C. 3001 et
21 seq.);

22 “(E) the National Historic Preservation
23 Act (16 U.S.C. 470 et seq.);

24 “(F) the Native American Languages Act
25 (25 U.S.C. 2901 et seq.);

1 “(G) the American Indian, Alaska Native,
2 and Native Hawaiian Culture and Art Develop-
3 ment Act (20 U.S.C. 4401 et seq.);

4 “(H) the Job Training Partnership Act
5 (29 U.S.C. 1501 et seq.) and the Workforce In-
6 vestment Act of 1998 (29 U.S.C. 2801 et seq.);
7 and

8 “(I) the Older Americans Act of 1965 (42
9 U.S.C. 3001 et seq.).

10 “(14) In 1981, Congress instructed the Office
11 of Education to submit to Congress a comprehensive
12 report on Native Hawaiian education. The report,
13 entitled the ‘Native Hawaiian Educational Assess-
14 ment Project’, was released in 1983 and documented
15 that Native Hawaiians scored below parity with re-
16 gard to national norms on standardized achievement
17 tests, were disproportionately represented in many
18 negative social and physical statistics indicative of
19 special educational needs, and had educational needs
20 that were related to their unique cultural situation,
21 such as different learning styles and low self-image.

22 “(15) In recognition of the educational needs of
23 Native Hawaiians, in 1988, Congress enacted title
24 IV of the Augustus F. Hawkins-Robert T. Stafford
25 Elementary and Secondary School Improvement

1 Amendments of 1988 (102 Stat. 130) to authorize
2 and develop supplemental educational programs to
3 address the unique conditions of Native Hawaiians.

4 “(16) In 1993, the Kamehameha Schools
5 Bishop Estate released a 10-year update of findings
6 of the Native Hawaiian Educational Assessment
7 Project, which found that despite the successes of
8 the programs established under title IV of the Au-
9 gustus F. Hawkins-Robert T. Stafford Elementary
10 and Secondary School Improvement Amendments of
11 1988, many of the same educational needs still ex-
12 isted for Native Hawaiians. Subsequent reports by
13 the Kamehameha Schools Bishop Estate and other
14 organizations have generally confirmed those find-
15 ings. For example—

16 “(A) educational risk factors continue to
17 start even before birth for many Native Hawai-
18 ian children, including—

19 “(i) late or no prenatal care;

20 “(ii) high rates of births by Native
21 Hawaiian women who are unmarried; and

22 “(iii) high rates of births to teenage
23 parents;

24 “(B) Native Hawaiian students continue to
25 begin their school experience lagging behind

1 other students in terms of readiness factors
2 such as vocabulary test scores;

3 “(C) Native Hawaiian students continue to
4 score below national norms on standardized
5 education achievement tests at all grade levels;

6 “(D) both public and private schools con-
7 tinue to show a pattern of lower percentages of
8 Native Hawaiian students in the uppermost
9 achievement levels and in gifted and talented
10 programs;

11 “(E) Native Hawaiian students continue to
12 be overrepresented among students qualifying
13 for special education programs provided to stu-
14 dents with learning disabilities, mild mental re-
15 tardation, emotional impairment, and other
16 such disabilities;

17 “(F) Native Hawaiians continue to be
18 underrepresented in institutions of higher edu-
19 cation and among adults who have completed 4
20 or more years of college;

21 “(G) Native Hawaiians continue to be dis-
22 proportionately represented in many negative
23 social and physical statistics indicative of spe-
24 cial educational needs, as demonstrated by the
25 fact that—

1 “(i) Native Hawaiian students are
2 more likely to be retained in grade level
3 and to be excessively absent in secondary
4 school;

5 “(ii) Native Hawaiian students have
6 the highest rates of drug and alcohol use
7 in the State of Hawai‘i; and

8 “(iii) Native Hawaiian children con-
9 tinue to be disproportionately victimized by
10 child abuse and neglect; and

11 “(H) Native Hawaiians now comprise over
12 23 percent of the students served by the State
13 of Hawai‘i Department of Education, and there
14 are and will continue to be geographically rural,
15 isolated areas with a high Native Hawaiian
16 population density.

17 “(17) In the 1998 National Assessment of Edu-
18 cational Progress, Hawaiian fourth-graders ranked
19 39th among groups of students from 39 States in
20 reading. Given that Hawaiian students rank among
21 the lowest groups of students nationally in reading,
22 and that Native Hawaiian students rank the lowest
23 among Hawaiian students in reading, it is impera-
24 tive that greater focus be placed on beginning read-
25 ing and early education and literacy in Hawai‘i.

1 “(18) The findings described in paragraphs
2 (16) and (17) are inconsistent with the high rates of
3 literacy and integration of traditional culture and
4 Western education historically achieved by Native
5 Hawaiians through a Hawaiian language-based pub-
6 lic school system established in 1840 by Kameha-
7 meha III.

8 “(19) Following the overthrow of the Kingdom
9 of Hawai‘i in 1893, Hawaiian medium schools were
10 banned. After annexation, throughout the territorial
11 and statehood period of Hawai‘i, and until 1986, use
12 of the Hawaiian language as an instructional me-
13 dium in education in public schools was declared un-
14 lawful. The declaration caused incalculable harm to
15 a culture that placed a very high value on the power
16 of language, as exemplified in the traditional saying:
17 ‘I ka ‘ōlelo nō ke ola; I ka ‘ōlelo nō ka make. In the
18 language rests life; In the language rests death.’

19 “(20) Despite the consequences of over 100
20 years of nonindigenous influence, the Native Hawai-
21 ian people are determined to preserve, develop, and
22 transmit to future generations their ancestral terri-
23 tory and their cultural identity in accordance with
24 their own spiritual and traditional beliefs, customs,
25 practices, language, and social institutions.

1 “(21) The State of Hawai‘i, in the constitution
2 and statutes of the State of Hawai‘i—

3 “(A) reaffirms and protects the unique
4 right of the Native Hawaiian people to practice
5 and perpetuate their culture and religious cus-
6 toms, beliefs, practices, and language; and

7 “(B) recognizes the traditional language of
8 the Native Hawaiian people as an official lan-
9 guage of the State of Hawai‘i, which may be
10 used as the language of instruction for all sub-
11 jects and grades in the public school system.

12 **“SEC. 9203. PURPOSES.**

13 “The purposes of this part are to—

14 “(1) authorize and develop innovative edu-
15 cational programs to assist Native Hawaiians in
16 reaching the National Education Goals;

17 “(2) provide direction and guidance to appro-
18 priate Federal, State, and local agencies to focus re-
19 sources, including resources made available under
20 this part, on Native Hawaiian education, and to pro-
21 vide periodic assessment and data collection;

22 “(3) supplement and expand programs and au-
23 thorities in the area of education to further the pur-
24 poses of this title; and

1 “(4) encourage the maximum participation of
2 Native Hawaiians in planning and management of
3 Native Hawaiian education programs.

4 **“SEC. 9204. NATIVE HAWAIIAN EDUCATION COUNCIL AND**
5 **ISLAND COUNCILS.**

6 “(a) ESTABLISHMENT OF NATIVE HAWAIIAN EDU-
7 CATION COUNCIL.—In order to better effectuate the pur-
8 poses of this part through the coordination of educational
9 and related services and programs available to Native Ha-
10 waiians, including those programs receiving funding under
11 this part, the Secretary is authorized to establish a Native
12 Hawaiian Education Council (referred to in this part as
13 the ‘Education Council’).

14 “(b) COMPOSITION OF EDUCATION COUNCIL.—The
15 Education Council shall consist of not more than 21 mem-
16 bers, unless otherwise determined by a majority of the
17 council.

18 “(c) CONDITIONS AND TERMS.—

19 “(1) CONDITIONS.—At least 10 members of the
20 Education Council shall be Native Hawaiian edu-
21 cation service providers and 10 members of the Edu-
22 cation Council shall be Native Hawaiians or Native
23 Hawaiian education consumers. In addition, a rep-
24 resentative of the State of Hawai‘i Office of Hawai-

1 ian Affairs shall serve as a member of the Education
2 Council.

3 “(2) APPOINTMENTS.—The members of the
4 Education Council shall be appointed by the Sec-
5 retary based on recommendations received from the
6 Native Hawaiian community.

7 “(3) TERMS.—Members of the Education
8 Council shall serve for staggered terms of 3 years,
9 except as provided in paragraph (4).

10 “(4) COUNCIL DETERMINATIONS.—Additional
11 conditions and terms relating to membership on the
12 Education Council, including term lengths and term
13 renewals, shall be determined by a majority of the
14 Education Council.

15 “(d) NATIVE HAWAIIAN EDUCATION COUNCIL
16 GRANT.—The Secretary shall make a direct grant to the
17 Education Council in order to enable the Education Coun-
18 cil to—

19 “(1) coordinate the educational and related
20 services and programs available to Native Hawai-
21 ians, including the programs assisted under this
22 part;

23 “(2) assess the extent to which such services
24 and programs meet the needs of Native Hawaiians,

1 and collect data on the status of Native Hawaiian
2 education;

3 “(3) provide direction and guidance, through
4 the issuance of reports and recommendations, to ap-
5 propriate Federal, State, and local agencies in order
6 to focus and improve the use of resources, including
7 resources made available under this part, relating to
8 Native Hawaiian education, and serve, where appro-
9 priate, in an advisory capacity; and

10 “(4) make direct grants, if such grants enable
11 the Education Council to carry out the duties of the
12 Education Council, as described in paragraphs (1)
13 through (3).

14 “(e) ADDITIONAL DUTIES OF THE EDUCATION
15 COUNCIL.—

16 “(1) IN GENERAL.—The Education Council
17 shall provide copies of any reports and recommenda-
18 tions issued by the Education Council, including any
19 information that the Education Council provides to
20 the Secretary pursuant to subsection (i), to the Sec-
21 retary, the Committee on Education and the Work-
22 force of the House of Representatives, and the Com-
23 mittee on Indian Affairs of the Senate.

1 “(2) ANNUAL REPORT.—The Education Council
2 shall prepare and submit to the Secretary an annual
3 report on the Education Council’s activities.

4 “(3) ISLAND COUNCIL SUPPORT AND ASSIST-
5 ANCE.—The Education Council shall provide such
6 administrative support and financial assistance to
7 the island councils established pursuant to sub-
8 section (f) as the Secretary determines to be appro-
9 priate, in a manner that supports the distinct needs
10 of each island council.

11 “(f) ESTABLISHMENT OF ISLAND COUNCILS.—

12 “(1) IN GENERAL.—In order to better effec-
13 tuate the purposes of this part and to ensure the
14 adequate representation of island and community in-
15 terests within the Education Council, the Secretary
16 is authorized to facilitate the establishment of Na-
17 tive Hawaiian education island councils (referred to
18 individually in this part as an ‘island council’) for
19 the following islands:

- 20 “(A) Hawai‘i.
- 21 “(B) Maui.
- 22 “(C) Moloka‘i.
- 23 “(D) Lana‘i.
- 24 “(E) O‘ahu.
- 25 “(F) Kaua‘i.

1 “(G) Ni‘ihau.

2 “(2) COMPOSITION OF ISLAND COUNCILS.—

3 Each island council shall consist of parents, stu-
4 dents, and other community members who have an
5 interest in the education of Native Hawaiians, and
6 shall be representative of individuals concerned with
7 the educational needs of all age groups, from chil-
8 dren in preschool through adults. At least $\frac{3}{4}$ of the
9 members of each island council shall be Native Ha-
10 waiians.

11 “(g) ADMINISTRATIVE PROVISIONS RELATING TO
12 EDUCATION COUNCIL AND ISLAND COUNCILS.—The Edu-
13 cation Council and each island council shall meet at the
14 call of the chairperson of the appropriate council, or upon
15 the request of the majority of the members of the appro-
16 priate council, but in any event not less often than 4 times
17 during each calendar year. The provisions of the Federal
18 Advisory Committee Act shall not apply to the Education
19 Council and each island council.

20 “(h) COMPENSATION.—Members of the Education
21 Council and each island council shall not receive any com-
22 pensation for service on the Education Council and each
23 island council, respectively.

24 “(i) REPORT.—Not later than 4 years after the date
25 of enactment of the Native Hawaiian Education Reauthor-

1 ization Act, the Secretary shall prepare and submit to the
 2 Committee on Education and the Workforce of the House
 3 of Representatives and the Committee on Indian Affairs
 4 of the Senate a report that summarizes the annual reports
 5 of the Education Council, describes the allocation and use
 6 of funds under this part, and contains recommendations
 7 for changes in Federal, State, and local policy to advance
 8 the purposes of this part.

9 “(j) AUTHORIZATION OF APPROPRIATIONS.—There
 10 are authorized to be appropriated to carry out this section
 11 \$300,000 for fiscal year 2001 and such sums as may be
 12 necessary for each of the 4 succeeding fiscal years. Funds
 13 appropriated under this subsection shall remain available
 14 until expended.

15 **“SEC. 9205. PROGRAM AUTHORIZED.**

16 “(a) GENERAL AUTHORITY.—

17 “(1) GRANTS AND CONTRACTS.—The Secretary
 18 is authorized to make direct grants to, or enter into
 19 contracts with—

20 “(A) Native Hawaiian educational organi-
 21 zations;

22 “(B) Native Hawaiian community-based
 23 organizations;

24 “(C) public and private nonprofit organiza-
 25 tions, agencies, and institutions with experience

1 in developing or operating Native Hawaiian
2 programs or programs of instruction in the Na-
3 tive Hawaiian language; and

4 “(D) consortia of the organizations, agen-
5 cies, and institutions described in subpara-
6 graphs (A) through (C),

7 to carry out programs that meet the purposes of this
8 part.

9 “(2) PRIORITIES.—In awarding grants or con-
10 tracts to carry out activities described in paragraph
11 (3), the Secretary shall give priority to entities pro-
12 posing projects that are designed to address—

13 “(A) beginning reading and literacy among
14 students in kindergarten through third grade;

15 “(B) the needs of at-risk youth;

16 “(C) needs in fields or disciplines in which
17 Native Hawaiians are underemployed; and

18 “(D) the use of the Hawaiian language in
19 instruction.

20 “(3) PERMISSIBLE ACTIVITIES.—Activities pro-
21 vided through programs carried out under this part
22 may include—

23 “(A) the development and maintenance of
24 a statewide Native Hawaiian early education
25 and care system to provide a continuum of serv-

1 ices for Native Hawaiian children from the pre-
2 natal period of the children through age 5;

3 “(B) the operation of family-based edu-
4 cation centers that provide such services as—

5 “(i) programs for Native Hawaiian
6 parents and their infants from the prenatal
7 period of the infants through age 3;

8 “(ii) preschool programs for Native
9 Hawaiians; and

10 “(iii) research on, and development
11 and assessment of, family-based, early
12 childhood, and preschool programs for Na-
13 tive Hawaiians;

14 “(C) activities that enhance beginning
15 reading and literacy among Native Hawaiian
16 students in kindergarten through third grade;

17 “(D) activities to meet the special needs of
18 Native Hawaiian students with disabilities, in-
19 cluding—

20 “(i) the identification of such students
21 and their needs;

22 “(ii) the provision of support services
23 to the families of those students; and

1 “(iii) other activities consistent with
2 the requirements of the Individuals with
3 Disabilities Education Act;

4 “(E) activities that address the special
5 needs of Native Hawaiian students who are
6 gifted and talented, including—

7 “(i) educational, psychological, and
8 developmental activities designed to assist
9 in the educational progress of those stu-
10 dents; and

11 “(ii) activities that involve the parents
12 of those students in a manner designed to
13 assist in the students’ educational
14 progress;

15 “(F) the development of academic and vo-
16 cational curricula to address the needs of Na-
17 tive Hawaiian children and adults, including
18 curriculum materials in the Hawaiian language
19 and mathematics and science curricula that in-
20 corporate Native Hawaiian tradition and cul-
21 ture;

22 “(G) professional development activities for
23 educators, including—

24 “(i) the development of programs to
25 prepare prospective teachers to address the

1 unique needs of Native Hawaiian students
2 within the context of Native Hawaiian cul-
3 ture, language, and traditions;

4 “(ii) in-service programs to improve
5 the ability of teachers who teach in schools
6 with concentrations of Native Hawaiian
7 students to meet those students’ unique
8 needs; and

9 “(iii) the recruitment and preparation
10 of Native Hawaiians, and other individuals
11 who live in communities with a high con-
12 centration of Native Hawaiians, to become
13 teachers;

14 “(H) the operation of community-based
15 learning centers that address the needs of Na-
16 tive Hawaiian families and communities
17 through the coordination of public and private
18 programs and services, including—

19 “(i) preschool programs;

20 “(ii) after-school programs; and

21 “(iii) vocational and adult education
22 programs;

23 “(I) activities to enable Native Hawaiians
24 to enter and complete programs of postsecond-
25 ary education, including—

1 “(i) provision of full or partial schol-
2 arships for undergraduate or graduate
3 study that are awarded to students based
4 on their academic promise and financial
5 need, with a priority, at the graduate level,
6 given to students entering professions in
7 which Native Hawaiians are underrep-
8 resented;

9 “(ii) family literacy services;

10 “(iii) counseling and support services
11 for students receiving scholarship assist-
12 ance;

13 “(iv) counseling and guidance for Na-
14 tive Hawaiian secondary students who have
15 the potential to receive scholarships; and

16 “(v) faculty development activities de-
17 signed to promote the matriculation of Na-
18 tive Hawaiian students;

19 “(J) research and data collection activities
20 to determine the educational status and needs
21 of Native Hawaiian children and adults;

22 “(K) other research and evaluation activi-
23 ties related to programs carried out under this
24 part; and

1 “(L) other activities, consistent with the
2 purposes of this part, to meet the educational
3 needs of Native Hawaiian children and adults.

4 “(4) SPECIAL RULE AND CONDITIONS.—

5 “(A) INSTITUTIONS OUTSIDE HAWAII.—

6 The Secretary shall not establish a policy under
7 this section that prevents a Native Hawaiian
8 student enrolled at a 2- or 4-year degree grant-
9 ing institution of higher education outside of
10 the State of Hawai‘i from receiving a fellowship
11 pursuant to paragraph (3)(I).

12 “(B) FELLOWSHIP CONDITIONS.—The
13 Secretary shall establish conditions for receipt
14 of a fellowship awarded under paragraph (3)(I).

15 The conditions shall require that an individual
16 seeking such a fellowship enter into a contract
17 to provide professional services, either during
18 the fellowship period or upon completion of a
19 program of postsecondary education, to the Na-
20 tive Hawaiian community.

21 “(b) ADMINISTRATIVE COSTS.—Not more than 5
22 percent of funds provided to a grant recipient under this
23 section for any fiscal year may be used for administrative
24 purposes.

1 “(c) AUTHORIZATION OF APPROPRIATIONS.—There
 2 are authorized to be appropriated to carry out this section
 3 \$20,000,000 for fiscal year 2001 and such sums as may
 4 be necessary for each of the 4 succeeding fiscal years.

5 **“SEC. 9206. ADMINISTRATIVE PROVISIONS.**

6 “(a) APPLICATION REQUIRED.—No grant may be
 7 made under this part, and no contract may be entered into
 8 under this part, unless the entity seeking the grant or con-
 9 tract submits an application to the Secretary at such time,
 10 in such manner, and containing such information as the
 11 Secretary may determine to be necessary to carry out the
 12 provisions of this part.

13 “(b) SPECIAL RULE.—Each applicant for a grant or
 14 contract under this part shall submit the application for
 15 comment to the local educational agency serving students
 16 who will participate in the program to be carried out under
 17 the grant or contract, and include those comments, if any,
 18 with the application to the Secretary.

19 **“SEC. 9207. DEFINITIONS.**

20 “In this part:

21 “(1) NATIVE HAWAIIAN.—The term ‘Native
 22 Hawaiian’ means any individual who is—

23 “(A) a citizen of the United States; and

24 “(B) a descendant of the aboriginal people
 25 who, prior to 1778, occupied and exercised sov-

1 ereignty in the area that now comprises the
2 State of Hawai'i, as evidenced by—

3 “(i) genealogical records;

4 “(ii) Kupuna (elders) or Kama'aina
5 (long-term community residents) verifica-
6 tion; or

7 “(iii) certified birth records.

8 “(2) NATIVE HAWAIIAN COMMUNITY-BASED OR-
9 GANIZATION.—The term ‘Native Hawaiian commu-
10 nity-based organization’ means any organization
11 that is composed primarily of Native Hawaiians
12 from a specific community and that assists in the
13 social, cultural, and educational development of Na-
14 tive Hawaiians in that community.

15 “(3) NATIVE HAWAIIAN EDUCATIONAL ORGANI-
16 ZATION.—The term ‘Native Hawaiian educational
17 organization’ means a private nonprofit organization
18 that—

19 “(A) serves the interests of Native Hawai-
20 ians;

21 “(B) has Native Hawaiians in substantive
22 and policymaking positions within the organiza-
23 tion;

1 “(C) incorporates Native Hawaiian per-
2 spective, values, language, culture, and tradi-
3 tions into the core function of the organization;

4 “(D) has demonstrated expertise in the
5 education of Native Hawaiian youth; and

6 “(E) has demonstrated expertise in re-
7 search and program development.

8 “(4) NATIVE HAWAIIAN LANGUAGE.—The term
9 ‘Native Hawaiian language’ means the single Native
10 American language indigenous to the original inhab-
11 itants of the State of Hawai‘i.

12 “(5) NATIVE HAWAIIAN ORGANIZATION.—The
13 term ‘Native Hawaiian organization’ means a pri-
14 vate nonprofit organization that—

15 “(A) serves the interests of Native Hawai-
16 ians;

17 “(B) has Native Hawaiians in substantive
18 and policymaking positions within the organiza-
19 tions; and

20 “(C) is recognized by the Governor of
21 Hawai‘i for the purpose of planning, conduct-
22 ing, or administering programs (or portions of
23 programs) for the benefit of Native Hawaiians.

24 “(6) OFFICE OF HAWAIIAN AFFAIRS.—The
25 term ‘Office of Hawaiian Affairs’ means the office of

1 Hawaiian Affairs established by the Constitution of
2 the State of Hawai'i.”.

3 **SEC. 3. CONFORMING AMENDMENTS.**

4 (a) HIGHER EDUCATION ACT OF 1965.—Section
5 317(b)(3) of the Higher Education Act of 1965 (20
6 U.S.C. 1059d(b)(3)) is amended by striking “section
7 9212” and inserting “section 9207”.

8 (b) PUBLIC LAW 88-210.—Section 116 of Public
9 Law 88-210 (as added by section 1 of Public Law 105-
10 332 (112 Stat. 3076)) is amended by striking “section
11 9212 of the Native Hawaiian Education Act (20 U.S.C.
12 7912)” and inserting “section 9207 of the Native Hawai-
13 ian Education Act”.

14 (c) MUSEUM AND LIBRARY SERVICES ACT.—Section
15 261 of the Museum and Library Services Act (20 U.S.C.
16 9161) is amended by striking “section 9212 of the Native
17 Hawaiian Education Act (20 U.S.C. 7912)” and inserting
18 “section 9207 of the Native Hawaiian Education Act”.

19 (d) NATIVE AMERICAN LANGUAGES ACT.—Section
20 103(3) of the Native American Languages Act (25 U.S.C.
21 2902(3)) is amended by striking “section 9212(1) of the
22 Elementary and Secondary Education Act of 1965 (20
23 U.S.C. 7912(1))” and inserting “section 9207 of the Ele-
24 mentary and Secondary Education Act of 1965”.

1 (e) WORKFORCE INVESTMENT ACT OF 1998.—Sec-
2 tion 166(b)(3) of the Workforce Investment Act of 1998
3 (29 U.S.C. 2911(b)(3)) is amended by striking “para-
4 graphs (1) and (3), respectively, of section 9212 of the
5 Native Hawaiian Education Act (20 U.S.C. 7912)” and
6 inserting “section 9207 of the Native Hawaiian Education
7 Act”.

8 (f) ASSETS FOR INDEPENDENCE ACT.—Section
9 404(11) of the Assets for Independence Act (42 U.S.C.
10 604 note) is amended by striking “section 9212 of the Na-
11 tive Hawaiian Education Act (20 U.S.C. 7912)” and in-
12 serting “section 9207 of the Native Hawaiian Education
13 Act”.

Senator INOUE. Because we have so many witnesses and only 2 hours for all of the testimony, we will not be asking any questions. However, if we do have any questions, we will be submitting them in writing to you at a later date.

So that we can be sure that all witnesses will have an opportunity to present their testimony before the hearing is adjourned, we would hope that all witnesses would limit their testimony to no more than 5 minutes. If necessary, we will have to signal you when your time has expired.

However, we wish to assure all witnesses that their testimony will be included in the record in full. So rather than read your testimony, it might be helpful if you would summarize the major points that you wish to emphasize.

And now it is my great pleasure to call upon the native son of Hawaii, my colleague in the Senate, Senator Akaka.

STATEMENT OF HON. DANIEL K. AKAKA, U.S. SENATOR FROM HAWAII

Senator AKAKA. Mahalo, thank you very much, Senator Inouye, chairman of these hearings on S. 1767, the Native Hawaiian Education Reauthorization Act.

I am looking forward to hearing from the community on the issue of Native Hawaiian education. This important piece of legislation is another step, another step forward for Native Hawaiians. What has proven most valuable about this measure is that it encourages maximum participation, and we are getting that, but we want to strive for maximum participation of Native Hawaiians in the planning and management of Native Hawaiian education programs.

Mr. Chairman, with this in mind, I look forward to hearing from each of the witnesses who have come to provide testimony on this important issue today. And I add my voice to welcome all of you here to this hearing. Aloha.

Senator INOUE. Thank you very much.

And may I now call upon a most articulate voice on education in the U.S. House of Representatives, Representative Mink.

STATEMENT OF HON. PATSY T. MINK, U.S. REPRESENTATIVE FROM HAWAII

Mrs. MINK. Thank you very much, Senator Inouye, and Senator Akaka. This is, as I'm sure you're all aware, a Senate hearing by the Indian Affairs Committee, of which Senator Inouye is the ranking minority of that committee. Therefore, that makes him a senior Democrat on that committee.

I feel very privileged to have been invited to join this Committee in these hearings. The House of Representatives has a major concern in the reauthorization of the Native Hawaiian Education Act. And we are very, very anxious to win the support of the Senate for this important legislation.

This is a terribly important hearing, and by my presence, I want to emphasize that importance. Because in the House of Representatives, when, as Senator Inouye mentioned, the Elementary Secondary Education Act to which this legislation is appended, came before the House Committee of which I am a member, the chairman, Republican Majority Member Mr. Bill Goodling, included the reau-

thorization of the Native Hawaiian Education Act in the bill that he sponsored, that he brought to the committee for deliberation. And I was quite pleased that they had accepted all of my suggestions and my input and those of the people that had communicated to my office.

But in the course of the deliberation of this bill, H.R. 2, a Republican majority member offered an amendment to strike it from the bill. We had 3 days of very, very anguished debate over this matter. And in a straight party line vote, all Republicans joined the offeror of that amendment and killed the program. All Democrats stuck with me and voted to save it.

And so this hearing is vital because now we must depend upon the Senate to restore this bill to the Elementary Secondary Education Act. Let no one dispute the fact that this is a very, very important hearing. And the words that you submit, the analysis that you present to us, the insights that you provide, will enable the Senate of the United States, under the leadership of Senator Inouye and Senator Akaka, to restore this legislation to the primary bill, the Elementary Secondary Education Act.

And I have every confidence, based upon what we have heard on two islands yesterday, Molokai and Kauai and today the big island, that your words will carry a great impact on the Senate and that we can look forward to an early reauthorization of this legislation.

The way that Congress works is, they put in a bill and it has a limited time, 5 years, 7 years or whatever. And so the Native Hawaiian Education Act is about to expire. Therefore, we have to work very hard and we have to depend upon your wisdom and your suggestions and your support. And I'm here to collaborate with our two Senators and to give them all the support I can muster. I personally realize how important this legislation is, and how grievous the act of the majority was in killing this bill in the House in not allowing it to come forward to the House for a vote.

So thank you very much, Senator Inouye, again, and Senator Akaka. And I'm very, very happy to join you in these hearings. Thank you.

[Applause.]

Senator INOUE. If I may add to Representative Mink's statement, as some of you are aware, those of you who were with us about 15 years ago, when we began deliberating on this measure before us, that this bill that we are operating under at the present time, the law was drafted by Hawaiians for Hawaiians in Hawaii. That is why we are having hearings on all the islands.

Our first witness is the Chancellor of the University of Hawaii at Hilo, Rose Tseng. And Hawaii District Superintendent, Dan Sakai.

Dr. Tseng, congratulations on becoming chancellor of this campus.

STATEMENT OF ROSE TSENG, CHANCELLOR, UNIVERSITY OF HAWAII, HILO, HI

Ms. TSENG. Thank you, Senator.

Good morning, Senator Inouye, Senator Akaka, and Representative Mink. Aloha, welcome to our university. I personally want to

thank you for all your many, many years of support to our university and to this community. Thank you very much.

I'm testifying in support of S. 1767, which reauthorizes the Native Hawaiian Education Act. At the University of Hawaii in Hilo, we are committed to continue to develop an institution that respects and responds to the education issues of Native Hawaiians at both the higher education and lower education levels. At the University of Hawaii at Hilo, we are developing many new partnerships and initiatives which begin to make our resource base one that our institution will attract students internationally and locally.

We're especially appreciative of your support in a number of federally supported projects and programs, one being a center for gifted and talented Native Hawaiian children, Na Pua No'eau. We are very, very proud of that program. As a matter of fact, we just presented to our regent last week when they were here, once a year they are here, we chose that program to be the program featured for the presentation. And the regent received that very, very well, too.

We are delighted with the results of the past 10 years and the increasing numbers of the students and parents who are now successfully matriculating through higher education. Many are attending our University in Hawaii, Manoa and Hilo now. They are aspiring for educational career goals which they would not have conceived of without this fact.

We recognize that our work is not completed yet, and there are still many, many more students and families that need to have access and opportunities to education enrichment. We believe that the reauthorization of this Native Hawaiian Education Act will allow the center and other programs supported by the Native Hawaiian Education Act to begin to make systematic and community impact in order that the demographics of Hawaiians to education will change in a positive way for long term.

Again, my sincere mahalo to you for your support and leadership in Congress especially for supporting this act. I welcome you to come to visit us next time when you have more time. I know today you have to go to other islands. Thank you.

[Prepared statement of Ms. Tseng appears in appendix.]

Senator INOUE. Thank you very much, Dr. Tseng.

May I now call on Mr. Sakai.

STATEMENT OF DAN SAKAI, HAWAII DISTRICT SUPERINTENDENT

Mr. SAKAI. Good morning, Representative Mink, Senator Akaka, and Senator Inouye. Good to see you again in good health. Best wishes from the Hawaii District Department of Education family.

My name is Dan Sakai, Hawaii District Superintendent. I am here to testify on behalf of the reauthorization of the Native Hawaiian Education Act. Addressing the needs of Native Hawaiian children has long been the special concern of Hawaii district schools. Recognizing that a substantial portion of these children have not achieved the levels that other groups do, schools in the district have sought additional resources to support the learning of

these children through approaches that honor and value the Hawaiian culture.

Obviously, this is no easy task in this time that the State of Hawaii experiences economic austerity. Still, the spirit and dedication of our educators who are committed to helping these children have resulted in remarkable progress and efforts. Unfortunately, although the educators, families and communities continue to strive for quality responses to Native Hawaiian children's needs, and that existing resources have been stretched as far as possible, it is clear that that additional resources are required if further progress toward equity of opportunity for achieving is to occur.

Resources are needed in five areas. First, we need to develop the professional educators who are knowledgeable about Native Hawaiian culture. By supporting the capacity for continuous teacher recruitment, the Department of Education will be able to assign personnel, able to customize educational responses within a cultural context.

Second, we need to have resources necessary for the development of rigorous standards based curriculum delivered through culturally sensitive instructional practices and conditions. When Native Hawaiian children have opportunities to connect their culturally based prior knowledge to new ideas and concepts, we increase the likelihood that these children will successfully master the ideas and concepts.

Third, we need resources to develop the means by which Native Hawaiian students' diverse learning needs may be assessed and addressed. This includes necessary professional development for teachers, so that teachers are supported in their development of necessary interventions and enrichment practices that accommodate the learning needs of these students from remedial to gifted.

Fourth, we need resources to strengthen linkages between schools, families and Native Hawaiian communities so that the support of student learning extends beyond the school. As it is said that a whole village is needed to teach a child, we need to actualize a bigger vision for the facilitation of Native Hawaiian student learning through partnerships and projects.

Finally, we need to have resources that will enable the assessment and evaluation of our support efforts for necessary adjustments or additions as part of our continuous improving commitment to our Native Hawaiian children. We need to be sure that our efforts are not temporary or short-lived.

Hawaii District is committed to the notion of support for the learning of all children. But clearly, because of these special conditions and needs of our Native Hawaiian children, we need additional resources to be able to accomplish our goals. We urge reauthorization of the Native Hawaiian Education Act and the allocation of needed resources that will allow the Department of Education to extend and enhance work to support our students.

Thank you for this opportunity to share my thoughts. Good morning.

[Prepared statement of Mr. Sakai appears in appendix.]

Senator INOUE. Thank you very much, Mr. Sakai and Dr. Tseng.

Before proceeding with the next panel I would like to introduce you to the staff. First is Jennifer Chock and Janet Erickson staff attorneys on the Committee on Indian Affairs. This is Patricia Zell, chief of staff and chief counsel. This is Noe Kalipi, the senior assistant to Senator Akaka. And this is Joan Manke, senior assistant to Mrs. Mink.

Our next panel, the Interim Dean of Student Services, University of Hawaii at Hilo, Gail Makuakane-Lunden; representing the Native Hawaiian Education Council of this island, Joshua Akana; representing Na Pua No'eau, David Sing; representing Aha Punana Leo, Amy Kalili.

First may I call upon the interim dean of student services.

Ms. MAKUAKANE-LUNDEN. Aloha. I would like to defer to our kupuna, Uncle Joshua Akana, if I may.

STATEMENT OF JOSHUA AKANA, NATIVE HAWAIIAN EDUCATION COUNCIL, HAWAII

Mr. AKANA. [Greeting given in native tongue.] Senator Inouye, Senator Akaka, and Representative Mink, mahalo for the opportunity to present testimony on S. 1767 in favor of the Native Hawaiian Education Reauthorization Act. My name is Joshua K. Akana, I'm the chairman of the Native Hawaiian Education Hawaii Island Council. I have served as chair since its inception in 1996.

As the Improving Americas Act of 1994 prescribed, Hawaii Island Council set out to assess the educational needs of Native Hawaiians. Our first task was to inventory the programs and services available on the island of Hawaii, specifically addressing the needs of Native Hawaiians. The island of Hawaii is the largest in the Hawaiian chain, with 4,028 square miles of varying climatic conditions and diverse land formations.

More than 22 percent of the total population are Native Hawaiians in a unique blend of rural, resort and agricultural lifestyles. Council members view the work ahead as monumental, but most importantly, as an invaluable step toward self-determination. After 1 year of information gathering, what emerged between programs funded and categorized in the act was an impressive list of new programs launched by community practitioners, sometimes sustained by sheer will and dedication.

Besides being community based, they share commonality in curriculum content based on traditional cultural practices, language and mores. These community based culturally driven programs serve students of all ages, including those at risk. Its cultural content demands involvement of knowledgeable practitioners and the wisdom of kupuna, our senior community members.

From this research and inventory data, the Hawaii Island Council identified specific needs as effective support for community based, culturally driven programs, teacher training programs to familiarize teachers, especially new, incoming teachers, with their surroundings. Teacher certification upon successful completion is also recommended. Literacy and corrective reading skills for all ages, better communication between programs and agencies, a mentoring program, culturally sensitive early education programs and support for their families. Career lifestyles and higher edu-

cation counseling, effective, culturally sensitive curriculum for at-risk students and their families.

Following the first year of inventory and assessment, the Hawaii Island Council has issued two reports to the Secretary with an evaluation of our research efforts and a recommendation to include all of the above. We held a weekend workshop for leaders of community based, culturally driven programs to kukakuka, discuss the needs of the projects. We produced a video documentary of Kanu O Ka Aina, Education for the 21st Century. All phases of the project and content and graphics were created by students from Kanu O Ka Aina Hawaiian Academy, a school within a school at Honokaa High School.

We collaborated with I ke Ao and the University of Hawaii Hilo to present New Visions, the Search for Innovative Schools for educators and parent support groups. We collaborated with Ka'u Schools and Queen Liliuokalani Children's Center in a day long teacher in-service pilot program for Ka'u School. The event focused on the history, local legends and landmarks of their district from mauka to makai, the mountain to the ocean. Community cultural practitioners were enlisted to share their knowledge and their craft.

We lobbied and gave testimony in support of charter schools. We participated in the World Indigenous Peoples Conference in August. Presently, Hawaii Island Council is creating an educational website specific to Hawaii Island. The site will provide a mode of communicating for communities, educators and services. We have proposed a teacher training program designed specifically for each school district in conjunction with the State Department of Education, to be in place by the year 2001.

We increased Council membership for a broader effort toward larger community and to address needs of at-risk and early education students. The results of our effort barely scratches the surface for a final determination that will effectuate education for future generations of Native Hawaiians.

Reauthorization of the Native Hawaiian Education Act indicates a genuine concern for the challenges we face today. We are not seeking a magical formula or a definitive answer to all our needs. We do want to be absolutely certain that all the stones are uncovered, that all the needs are addressed, that all the gaps are filled. It's the work we are tasked to do.

Mahalo.

[Prepared statement of Mr. Akana appears in appendix.]

Senator INOUE. Thank you very much, sir. And now may I call upon Ms. Makuakane-Lunden.

STATEMENT OF GAIL MAKUAKANE-LUNDEN, INTERIM DEAN OF STUDENT SERVICES, UNIVERSITY OF HAWAII AT HILO

Ms. MAKUAKANE-LUNDEN. [Greeting given in native tongue.]

Please accept my testimony in support of S. 1767 to reauthorize the Native Hawaiian Education Act. I am Gail Makuakane-Lunden. My ancestors come from the district of Puna and Kauo on the island of Hawaii.

I am currently the interim vice chancellor for student affairs here at the University of Hawaii Hilo and have had the special

privilege of working here for the past 15 years. Since my tenure at the University of Hawaii at Hilo, I have seen the enrollment of Native Hawaiian students increase from 10 percent in 1984 to over 21 percent currently. Similar increases can be found among the University of Hawaii colleges and within the systems.

Some of the reasons for the increase of Native Hawaiian has been the result of the efforts of many people and the efforts of you in Washington who have supported programs such as Na Pua No'eau, the Center for Gifted and Talented Native Hawaiian Children, Aha Punana Leo, as well as support of Native Hawaiian scholarships through community schools, as well as the Aha Punana Leo.

We have continued to see student increase as well as student successes through the funding of the special programs, as well as through the support that these programs provide. Without the support of the funding and without the support of the Federal Government, many of our Hawaiian students would not be able to aspire to obtain a higher education degree.

On a more personal note, I'd like to state that my son has been a beneficiary of the federally funded programs through Aha Punana Leo. So as a family, we also see the successes of the students at the Native Hawaiian immersion program, through the funding that has come through the Federal Government. It would be sad if we could no longer continue these services and no longer be able to provide the kinds of services that our Native Hawaiian students need. And it would be in my best interests to be able to support whatever efforts are necessary to ensure that these fundings are continued and that our University of Hawaii system can continue to support Hawaiian students throughout their educational efforts and careers.

Thank you very much for this opportunity.

Senator INOUE. Thank you very much, Ms. Makuakane-Lunden. Now may I call on Dr. Sing.

STATEMENT OF DAVID SING, NA PUA NO'EAU, ACCOMPANIED BY ALAPA HUNTER, ASSISTANT DIRECTOR OF PROGRAMS AND DARLENE MARTIN, ASSISTANT DIRECTOR OF RESEARCH AND EVALUATION

Mr. SING. Aloha, Senator Inouye, Senator Akaka, and Representative Mink, staff members. Let me begin by expressing gratitude on behalf of more than 19,000 students and their families who have participated in Na Pua No'eau programs over the past 10 years throughout the State. Your leadership in Congress has resulted in many new education initiatives and innovations which positively impact on our Native Hawaiian population.

I will be sharing my time with Dr. Alapa Hunter, our assistant director of programs, and Dr. Darlene Martin, assistant director of research and evaluation. I want to briefly testify that the Native Hawaiian Education Act has provided Native Hawaiian educators like myself an opportunity to design, develop and implement curriculum and instruction models that make sense and make a difference for Hawaiians.

As we speak of sovereignty and of self-determination, we are actually talking about opportunities like the Native Hawaiian Edu-

cation Act affords in developing goals, objectives, strategies and resources for our own Native Hawaiian community. As much as public education is about serving the broader population, we know that historically, its system has not been successful in creating a learning environment that fosters the academic success of Hawaiian students, as is evident in the demographics of Hawaiians.

Over the past 10 years, the Native Hawaiian Education Act has allowed programs like Na Pua No'eau to begin to design appropriate educational models which build upon the strength of its culture and its people, and to better utilize its human resources that will begin to resolve community, State and national issues. While we have been successful in doing that, the center's impact is limited to the number of students it is able to serve annually. There are many more students and families that continue to have needs that can be addressed through our center.

Our center has been successful in designing these models and implementing programs and thus requests the reauthorization of the act in order that over the next 10 years, we can be working with public education and other organizations to infuse the successful practices we are realizing with Hawaiian students.

At this time, I'd like to turn it over to Dr. Hunter and then Dr. Martin.

Senator INOUE. Dr. Hunter, welcome.

Ms. HUNTER. Thank you.

I, too, would like to add my testimony to the support of this Senate bill, and express my appreciation to all of you in Congress in that have helped us with this bill through the years.

I, as a mother, auntie, worker at Na Pua No'eau, know that our children have benefited a lot from the programs. We at Na Pua No'eau want to help our children develop a passion for learning. We are appreciative of the Department of Education and what they are doing, and we've seen that they are more sensitive toward our children. However, we feel that our extra programs at Na Pua No'eau help benefit our children to make them more aware of not only their culture, but the things that they can learn from the world at large that can help our children grow.

We have had many different programs at all the different islands, and you will hear about them as you go to the different sites, of how much our children have gained by being in programs such as Na Pua No'eau. Our children not only learn about things that are in the world, but they need to know who they are. Many of us, those of us that are older, have not had the benefit of what our children have today. And we really appreciate what you have done, and we want to encourage our children to continue to have these advantages that many of our kids have had during the last 10 years.

There is much more to do. And we cannot do it alone. We need help. And you will see through our efforts that many of our children are anxiously waiting for opportunities that we can allow them.

I'd like to give more time to Dr. Martin, with our center, to talk about and other information for pertinent to our center.

Senator INOUE. Dr. Martin.

Ms. MARTIN. Good morning, thank you, aloha.

I will try to summarize briefly.

Senator INOUE. Your full statement is made part of the record.
Ms. MARTIN. Thank you.

I would just like to elaborate on what Dr. Sing and Dr. Alapa shared with us. If there are any questions from those in the audience as well as those members of Congress, information is available.

What I want to elaborate on is to share with you all our efforts focusing on determining what kind of impact we have made on students who are participating in our center programs since its inception. I'd like to do is just briefly say that our student impact study, as we generally term it, has been designed in three phases. And since 1995, we have been conducting these impact studies.

I will skip over the phase 1 and phase 2 and just briefly summarize where we are in terms of our third phase. We recently began to contact all if not most of our students we have been fortunate to establish relationships with. From previous phases in ascertaining the center's impact, we know that there are several key factors, one is definitely reparticipation. The more the students participate, no matter what level of programming or type, whatever the program level, the greater the influence. And so we're taking this education and using what we think works best for our people in delivering programs. So reparticipation is key.

In our second phase we realized that it's not just this long-term relationship that we can establish, but there are specific one-time events that are turning points for many of our students. And I will give you some examples and delineate the details of those. Another thing that we know works and we believe we're heading in the right direction are the kupunas on our island. With documentation that indeed they are effective in nurturing the potential of our students, through these impact studies, we are now attempting to contact all of the students who have graduated or left us.

Some of them have come back, and that's going to be another point in our report. Phase three will be conducted in the next 2 to 3 months in order to one, validate these findings; two, gain a more intimate understanding of underlying circumstances that allow our students to realize their potential; and three, better gauge our efficacy by turning our attention toward long-term impact. We're not concerned about comparing our students with other students. We are definitely concerned about of how we can nurture their potential their fullest.

The final phase will be conducted, as I said, in the next 2 to 3 months and will involve mail-out questionnaires and phone contact and other methods of communication with families and our communities. We have assured the accuracy and comprehensiveness of our recordkeeping in our data base and are now able to proceed. Students will be asked to tell us what they are currently doing, recall their program experiences with Na Pua No'eau, identify what about Na Pua No'eau that to this day has worked best for them, tell us what, if any, influences Na Pua No'eau has had on what they accomplished thus far, offer specific ways in which Na Pua No'eau could further have developed their interests and abilities and offer any other input that they may want us to know.

Findings of all three phases of the impact study will be integrated with the center report on the changing development of programs and student participation in these programs, student demographic information, gender, grade level, and community representation will be included in this document, revealing to us who the students are and where they come from.

Documents attached to my testimony offer you a sneak preview of this report. Currently, we have a data base of 5,248 students. This number is a low number. Dr. Sing mentioned to 19,000. We have a program of statewide partnerships with the Department of Education public schools, as well as parochial schools. And my number does not include all of these students.

An additional count of 8,219 students revealed to us that out of the 5,248 students currently in our Center data base, these students have multiple program participation.

We look forward to the completion of the study, because we feel it will help us to refine our continuing efforts. I want to thank you for your concern and Congressional leadership.

[Prepared statements of Mr. Sing and Ms. Martin appear in appendix.]

Senator INOUE. Thank you very much, Dr. Martin.
And may I now call upon Ms. Kalili.

STATEMENT OF AMY KALILI, PROGRAM DEVELOPMENT SPECIALIST, AHA PUNANA LEO

Ms. KALILI. Senator Inouye, Senator Akaka, and Representative Mink, [greeting given in native tongue.]

I'm the program development specialist for Aha Punana Leo. Our executive director, Namaka Rawlins, couldn't be with us today. So I'm here today to support S. 1767, the Native Hawaiian Education Reauthorization Act.

We have submitted a written testimony, so I won't read our testimony in its entirety, but I just want to highlight some of the points made regarding the programs that we've been able to implement with the Native Hawaiian Education Act funding received. And then I'll brief some of the changes that we have suggested in an appendix for our testimony that we feel will be beneficial.

The Aha Punana Leo currently receives Federal funding under three sections of the Native Hawaiian Education Act for the purpose of integrating language, culture and ohana into education. Those sections being section 9205, Native Hawaiian Family Based Education Centers, section 9206, Native Hawaiian Higher Education Programs, and section 9209, Native Hawaiian curriculum development, teacher training and recruitment programs.

The heart, however, of the Aha Punana Leo program is in its Native Hawaiian family based education centers. Our organization began in 1983 as a coordinated grass-roots statewide effort to assure the revitalization of the Hawaiian language and with that, education through Hawaiian language. We opened our first preschool in 1984, and it wasn't until 5 years later that we received our first Federal assistance under the Native Hawaiian Education Act in 1989.

We currently have 14 family based education centers statewide. Eleven of the 14 are Aha Punana Leo preschools, which are state-

wide. And these preschools then feed into streams of Hawaiian language immersion schools, which are developed by the State of Hawaii. Although the Aha Punana Leo doesn't administer these Hawaiian language immersion programs, we are able to service them through curriculum materials, teacher training and technology.

The three remaining family based education centers are located on separate islands. And these three centers are operated in partnership with the Department of Education and UH Hilo's College of Hawaiian language school program, as well as other local partners. This past year, the first 11 seniors in the Hawaiian medium school system graduated from high school, including 5 from one of our partnership laboratory model sites. Once again, these 14 family based education centers were made possible in large part due to the title IX funding received.

Our second area of Native Hawaiian Education Act funding is higher education scholarships. Our college scholarship program focuses on simultaneously addressing higher education development, Native Hawaiian cultural development and Native Hawaiian family development. Our scholarship program is based on our experience with Hawaiian families rather than the traditional college scholarship programs for minorities.

Scholarship recipients, even those attending mainland colleges, take Hawaiian to fulfill college second language course requirements, sometimes through summer courses here in Hawaii. They continue to study the Hawaiian language and culture through their entire college undergraduate and graduate career, as they pursue their particular choice of major. This assures that these students remain connected to and grow in their culture, and not grow away from it, as they pursue diverse new knowledge and skills. It also assures that once they graduate, they can then provide their services to the Hawaiian community through their own indigenous language.

The connection to the Hawaiian community and its focus on the family is also maintained by requiring a family member of each college scholarship recipient to take formal courses in Hawaiian language. This then gives the parents and the families the insight into the nature of self and cultural reflection as well as the type of studying expected of college students. This also provides a shared experience and strengthens family communication.

Our third area of grant support, the Native Hawaiian curriculum development teacher training and recruitment program, has considerable interface with our Native Hawaiian family based education centers and their follow-up programs in the public school system. The 2,000 students in this system of Hawaiian language schools are the beneficiaries of this curriculum development, teacher training and recruitment effort. And to a lesser extent, so too are the some 2,000 high school students and some 2,000 college students studying the Hawaiian language in Hawaii every year who use some of these materials as well.

To understand the importance of support in curriculum development and teacher training, one must recall that for nearly a century, it was illegal in Hawaii to teach through Hawaiian. No curriculum materials in Hawaiian existed. We were unable to meet the unique needs of our programs. Hawaiian had stagnated for

nearly a century and had not continued to develop modern vocabulary and adapt to new technology, as it had during the Hawaiian monarchy.

While there remain very significant shortages, barriers and relative deficiencies between Hawaiian medium and English medium programs available to Native Hawaiian students, we are making considerable progress in the areas of curriculum development and teacher development with support from the Native Hawaiian Education Act funding.

These are once again some of the highlights of the Aha Punana Leo programs that have been implemented and executed over the past 10 years for the purpose of assisting Native Hawaiians in reaching educational goals through an educational experience that is grounded in our language and our culture. Along with these accomplishments, however, come the challenges, many that do lead to greater accomplishments.

Nonetheless, I would like to address some of the difficulties we've experienced in the past and some ideas for solving them. First, there is a need for direct educational services and programs conducted in Hawaiian beyond the preschool level. Under the 1994 guidelines, as interpreted by the Department of Education, except for curriculum developers in an actual test classroom, direct educational services are not allowed in Hawaiian medium, elementary, intermediate, and high schools.

This is a major difficulty for Hawaiian language schools. Many of the direct educational services available in public schools to Native Hawaiian students in English language programs are not available in the public schools through Hawaiian. Hawaiian immersion schools face additional difficulty in that often more than one-half the incoming class at kindergarten has never spoken Hawaiian. Educational advancement is harmed by the added challenge of addressing extreme differences in classroom language fluency and literacy, both for those who have been educated in Hawaiian in the Punana Leo preschools and those who have not yet learned Hawaiian.

I see direct educational services focusing on literacy in Hawaiian in the early elementary years as one way to address this need. It's also important to realize that in Hawaiian language programs, students strive for literacy in two languages, rather than only one. Literacy in English is not taught in Hawaiian immersion programs until grade five, a delay that is supported by important international research.

However, as the act is now written, special assistance for enhanced literacy activities ends at grade three, which is two grades before English literacy is introduced in Hawaiian language immersion classes. Changes need to be made to accommodate the unique nature of programs taught through Hawaiian.

Another area is the higher education provision. There is a need to make the higher education provision explicitly supportive of a family and culture based approach, and to address the near total lack of fluent Hawaiian speaking Native Hawaiians in careers filled by college educated persons, a shortage even more severe than the general under-representation of Native Hawaiians in the professions.

As the bill is now written, there is no incentive to combine higher education with fluency in the Hawaiian language. And the lack of explicit support for a family and culture based approach to Native Hawaiian higher education implies that the intent of the bill doesn't include such an approach. As I mentioned, we have attached a detailed explanation of these changes to our testimony.

The Native Hawaiian Education Act has provided support not only for Aha Punana Leo programs, but as we'll hear testimony today from many Native Hawaiian programs that are benefiting Hawaiians today, there is a huge need in the Hawaiian community for funding of this type to be continued. In our case particularly, there are no State funds that will carry out the kinds of programs that we've been able to carry on for the last 10 years with the Native Hawaiian Education Act funding.

So we thank you for coming today to listen to our testimony and the evidence that we feel will show, without a doubt, that there is a huge need for the reauthorization of this Act.

Thank you very much.

[Prepared statement of Namaka Rawlins appears in appendix.]

Senator INOUE. Thank you very much, Ms. Kalili.

Now may I call upon Pua Kanahele, of the Edith Kana'ole Foundation; Keiki Kawai'ae'a, Hale Kuamo'o; Kekuhi Kanahele-Frias, of the Native Hawaiian Community-Based Learning Center; Sylvia Leong; Cathy Arnold of the Pihana Na Mamo at Pahala Elementary School.

Ms. Kanahele, the committee is honored by your presence.

STATEMENT OF PUA KANAHELE, EDITH KANAKA'OLE FOUNDATION

Ms. KANAHELE. Thank you. And thank you for being here today, and for all of the things that you've done for us. All of you, mahalo. [Greeting given in native tongue.]

The kumulipo is a geological chant. It is in remembrance of our deep past, to our unknown future. It heralds existence from dawn to dawn, or the numerous beginnings and endings. The kumulipo acknowledges the wali wali, or the earthy matter from which all forms have ascended, the fundamental images, thoughts, forms and shapes from wali wali evolved and increased into familial patterns. It is the organic inception of all familial systems.

The kumulipo articulates and reveals the connections of sky and earth, the earth and ocean, the ocean and land, the land and man, man and gods and returns again to repeat the cycle with the sky and earth, who are indeed the gods. The kumulipo recognizes that the inter-relationship of all things is an everlasting continuum. It is ponaha keola, the chaotic whirlwind of life. The kumulipo encourages the complexities and the details of Hawaiian thought process.

His skill for observation and examination brought understanding and respect to everything in his world. He realized that the powers for growth and bounty were the basic universal elements. The moon cycle was the principal motivator of the earth. It generated extreme movements of the ocean and caused the eyes of the land and sea to bloom. And it indicated the time for earth to commence or rest from reproduction.

The sun and the rain were the penetrating nurturing forces into the earth, and the wind, ocean currents and rivers provided mobility for things and objects incapable of movement. The Hawaiian and all other natural forms of his world were the beneficiaries of this primal cadence, and flow with the rhythm of the universe.

The kumulipo maintains the theme of survival, urgency for life and preservation of all species with procreation and evolution as the sinew. The dualistic nature of this chant supports his theme, the dichotomy of land-ocean pairing, strengthening the notion for procreation and survival of the species. The drama of manipulation between wakea, sky father, and papa, earth mother, is the ultimate example of procreation and regeneration. The assimilation with the taro child, the folding in of many generations of forms of haumes and hina, with many multiple nature forms, continue the episode of preservation, evolution and survival.

The kumulipo is the reality of our dim past, the foundation for our present and the pathway to the future. It is the cognizant reminder of our ancestors, their intelligence, failure, defeat and conquests. This chant is a gift which encourages the warrior within us to awaken to the contests and challenges which continue to confront us today, by using ancestral intelligence and experience with our own intelligence. It is the genealogy which connects the Native Hawaiian to land, sky, and ocean.

Ladies and gentlemen, this very short attachment is a single example and an excellent beginning for our curriculum for Native Hawaiian studies. I wrote the short synopsis of the kumulipo, but the kumulipo is a philosophy, it is a lifestyle. It is something that has been practiced for many, many generations, and I do not take the credit for the kumulipo. It is all of the generations behind us that do. But they have presented to us not only the kumulipo, but many other things from which we can grow out of.

I support the Native Hawaiian Education Reauthorization Act, and the idea of the Native Hawaiian Education Act is a valued vehicle to channel the thoughts and process of our lifestyle, past, present and hopefully future. I am not only looking at the Native Hawaiian education, but Hawaiian education for Native Hawaiians. It is, after all, the building block for our soul.

Despite our hardships, we chose to continue living here on our island, because this land is our basic tangible identity for being Hawaiian. Our instinctive values, which we inherited, identify with this land, the air above it, and the ocean surrounding it. These three spaces of existence provide our names, our food, our medicine, our education, our playground, our living space and our burial place.

Our education systems originates from the continent, with continental mentality. Our children are failing in the system because we have not adjusted the system to fit our island needs. We imitate all and everything that was and are still being introduced without having time to internalize it, and we don't find great value in it. Some of us have the wherewithal to get over this hurdle and come back to help others to get through this stage of their life, because that is what is required.

What we should be doing at this time of our children's life is helping them to build their soul. The reality of education is a fact

that not all of our children will become doctors or lawyers or teachers or businessmen or other professionals. In this education system, we teach them to aspire to become the professional with his and her eye toward this goal. We don't teach them to take care of the land they live on, or how to become great farmers or excellent fishermen, or even be able to go to legislature and come up with bills to protect this particular way of life.

These and many other options our education system should provide, but don't. And the Native Hawaiian Education Act must be able to provide this necessary task.

It is a necessary part of our daily life as Hawaiian educators to be aware of the quality of education for Native Hawaiian children. When one is a Native Hawaiian teacher who teaches Hawaiian culture practices, in and out of the education system, teaching then, is not an occupation, it is a lifestyle. And so that is where it stands, that we be able to teach in and out of the system and to many times, out of the system is easier to teach our children how to become Hawaiians and live on this land.

Mahalo.

[Applause.]

[Prepared statement of Ms. Kanahele appears in appendix.]

Senator INOUE. We thank you very much, Ms. Kanahele.

And now may I call on Ms. Kawai'ae'a.

STATEMENT OF KEIKI KAWAIAE'A, PROGRAMS DIRECTOR, HALE KUAMO'O

Ms. KAWAIAE'A. [Greeting given in native tongue.]

I am here to testify in favor for S. 1767, in a condensed version of the faxed testimony that I sent. My name is Keiki Kawai'ae'a, and I am the programs director for the Hale Kuamo'o Hawaiian Language Center, and the Hawaiian Medium Teaching Certification program under the Hawaiian Language College here at the University of Hawaii.

The Hale Kuamo'o was established in 1989 by the Hawaii State legislature to address the curriculum and other needs of Hawaiian language schools. In 1998, we were incorporated in the College of Hawaiian Language also established by the legislature to address higher education needs in Hawaiian language.

I moved here to Hilo with my family some seven years ago from my home on the island of Maui. I am a mother of Hawaiian speaking children in Hawaiian immersion schools, a former Hawaiian immersion teacher and also a former Hawaiian language and cultural specialist for the Kamehameha Schools. I am the only full time permanent position at the Hale Kuamo'o Center. All others working at the center are temporary hires, most of them students funded under the Native Hawaiian Education Act.

First, I would like to impress upon you the need for special support for Hawaiian language education. As I am sure you know, the Hawaiian language schools that our great-grandparents attended were banned with annexation. As a result, when these schools were revived a mere 15 years ago, we had no sources of books or teachers. We had to work tireless hours in preparing curriculum materials for the 10 required content areas of the Department of Edu-

cation, and in providing direct professional development support to teachers and schools.

There are nearly 1,000 curriculum materials in various subject areas for kindergarten through 12th grade, and some 3,000 translated cut and paste books available. Besides books, the consortium of the Aha Panana Leo and the Hale Kuamo'o provide the most advanced indigenous computer services, videos, audio tapes, posters, and a student newspaper, all in Hawaiian.

Through collaboration, we have very carefully coordinated the development of curriculum materials, utilizing our limited resources in both budget and personnel against the race of time to produce materials quickly and efficiently for our students. This cooperative effort has allowed us to progress a grade 1 year at a time for the past 13 years, with the graduation of our first seniors this May 1999.

However, this progress must be balanced with the realization that English medium schools have access to literally thousands of sources of materials outside of Hawaii, elsewhere in the United States and overseas English speaking countries. All of our Hawaiian language resources are produced right here by our own people, utilizing our strengths, talents and skills. Collaboration with other Hawaiian education programs, many of them also recipients of the Native Hawaiian Education Act, as well as State agencies and international indigenous connections, have also greatly assisted in the progress of our work.

We are now in the process of revisiting the entire preschool through high school program. We need to strengthen the curriculum and its delivery by training new teachers and upgrading professional development services as enrollment of our school reaches some 2,000 students at 19 sites statewide.

The program has almost tripled in the number of school sites over the last 8 years, with no additional funds in the State budget, and a limited number of Hawaiian language proficient teachers to teach within these schools. Our Hawaiian medium teacher education program focuses on teaching using hands-on learning and authentic experiences, methodology that is shown to work with Native Hawaiian students.

Using the mala at our laboratory school, we instill in our teachers an ethic of teaching land stewardship, self-sufficiency and a strong sense of place. We continue this methodology in our well developed in-service teacher program here at the University of Hawaii at Hilo. Our most recent in-service, held less than a month ago, focused on native streams, and extremely rich area for teaching students science, economics and traditional Hawaiian culture.

We are especially proud of the laboratory school program that we run with Aha Punana Leo and the Hawaii State Department of Education. Our school site is at the cutting edge of integrating traditional learning styles involving hands-on activities centered on traditional use of land and sea, integrated with the latest contemporary science.

It is vital that our students radiate the mauiola essence of our kupuna, those connections which are spiritual in nature; the attitudes and behavior, perpetuated through our cultural knowledge; and ability to express their thoughts, both proficiently and con-

fidently. To accomplish this, we must continue to develop new curriculum, train new teachers and offer more professional development services to the schools, which are hard at work on improving their own school programs.

I would like to add my support for direct educational services for Hawaiian medium schools. Orientation of the higher education section toward producing degree holding students who are fluent in Hawaiian and who are educated within a family based and Hawaiian cultural orientation. And special consideration to the fact that Hawaiian medium schools teach literacy in two languages.

In closing, I wish to express my sincere thanks to the Congress for the Native Hawaiian Education Act. I assure you that continued funding is needed and that our college will continue to work cooperatively with others to reach the goals of the act.

Mahalo a nui aloha.

[Prepared statement of Ms. Kawai'ae'a appears in appendix.]

Senator INOUE. Thank you very much.

And may I now call upon Ms. Kanahele-Frias.

STATEMENT OF KEKUHI KANAHELE-FRIAS, NATIVE HAWAIIAN COMMUNITY-BASED LEARNING CENTER

Ms. KANAHALE-FRIAS. [Greeting given in native tongue.]

I have a 4-page testimony that I don't wish to read. Everything has been stated, and I'm honored to be among such articulate Native Hawaiian educators. So now I'm terribly nervous.

I'd like to begin by introducing those people who afforded me the chance to sit here. My grandfather, Luka Kanakaole was an educator in World War II. He was a first sergeant that took very good care of his people while we were in the War. My grandfather is from Kau, Hawaii, on this island.

My grandmother was also an educator. Her name was Edith Kanaka'ole, and she's from Kohala. It was because of her passion for Hawaiian language and Hawaiian culture and her lifestyle that afforded us our places here among you.

My grandfather Clinton Kanahele, who comes from the island of Oahu, was an educator and a principal in many of Oahu's high schools. Although he was a rough person, he had a lot of passion for his people. My grandmother Agnes Kaleikini Kanahele was also an educator and a hula dancer, and educated her people through the means of traditional practice in hula and such.

My name is Kakuhi Kanahele-Frias. I come from a family of educators as far as the western thought of education is concerned, and I come from a family of educators as far as the Native Hawaiian thought of education is concerned. My mother is an educator, her name is Pualani Kanahele. My father is an educator, his name is Edward Kanahele, and he's from Ko'olaupoko. It is because of this destiny that I sit here.

And it was because of this type of tradition that I was able to secure my day job, of which I am coordinator of the Native Hawaiian Community-Based Education Learning Center at the Hawaii Community College. And we service what I call the regular people. And the regular people are people who have no clue as to how to go about getting help to go to college. The regular people are the Native Hawaiian people who are unaware of how to go out and get

scholarships and who are unaware of how to go out and apply to be students in college, and who do not have otherwise thought that they were able to access the community college.

And those people, all 6,200 plus of them, are those people who I am speaking on behalf of, in support of the reauthorization of the Native Hawaiian Education Act. You have my testimony in full. As we speak now, my staff is out with other programs from the Aha Punana Leo and Kamehameha Schools. They are out at Pahao High School recruiting and disseminating information as to what kinds of funds and support is available to our Native Hawaiian juniors and seniors in high school. I speak on behalf of them also.

I speak on behalf of my children who are beneficiaries of the Aha Punana Leo, Ulu and Lupaka who are now in school. And I speak on behalf of all of the Native Hawaiian adults at Hawaii Community College and their families and their children who are expected to be sole supporters of their parents' education.

Yesterday was our deadline for our students to come and apply for scholarship moneys, for tuition moneys, for book assistance moneys and for child care moneys from the Native Hawaiian Community-Based Education Learning Center. And we got over 200 applications. And we're going to have to say no to more than 50 percent of them.

And this is the way it is. And that's my support of the reauthorization of the Native Hawaiian Education Act.

I will say that we will not be with you when you return to confer with your colleagues. Nonetheless, know that we will be with you.

Mahalo for your kind attention. Aloha.

[Prepared statement of Ms. Kanahele-Frias appears in appendix.]

[Applause.]

Senator INOUE. Thank you very much.

May I now call on Ms. Sylvia Leong.

STATEMENT OF SYLVIA LEONG, DISTRICT COORDINATOR, HAWAII COUNTY FOR THE PULAMA INA KEIKI

Ms. LEONG. Aloha, Senator Inouye, Senator Akaka, and Representative Mink. I am Sylvia Leong, District Coordinator of Hawaii County for the Pulama I Na Keiki, or Cherish the Children program. This is one of the projects funded by the Family-Based Center section of the Native Hawaiian Education Act.

Native Hawaiians are the fastest growing ethnic group in Hawaii. They account for one-third of the births in Hawaii, and there are currently nearly 32,000 Native Hawaiian children ages 0 to 5. While improvements have been made over the past years, Native Hawaiian children and families continue to be over-representative in an at-risk category. For example, they have higher rates of health risk factors during pregnancy than do other groups. Their families tend to be larger, with more single mothers than the rest of the population. Native Hawaiian children tend to score lower than others in reading achievement measures than do other groups in Hawaii.

A child's chance of success begins even before he or she is born, the first window of opportunity for a child's learning begins in the prenatal period. This is the time in parenthood when there is the most chance to have a direct formative effect on the child's develop-

ing brain. A mother's emotions, general habits and her environment affects the fetus.

What happens to an infant in the early weeks of life actually changes the physical structure of the brain. Early brain activity results in an explosion of learning that occurs after birth. Deprived of a stimulating environment, a child's brain suffers. The research underscores the importance of hands-on parenting. Parents who read and talk to their children each day create a strong foundation for future academic success.

A positive and stimulating environment provided by parents, the child's first teachers, has been shown to reduce child abuse and neglect, reduce reliance on welfare assistance, reduce the need for special education services and prevent the child from committing later crimes.

With the assistance of 14 partnership agencies of the Family-Based Education project, our project was successfully transferred from Kamehameha Schools Bishop Estates to Alu Like on October 1, 1997. The current project services families on 5 islands on 12 sites. These services are provided in a culturally relevant manner by community based parent educators, and include home visits, workshops, and parent-tolerant group activities.

The primary means of program deliver, however, is the one to one home visits. By the end of this fiscal year, over 800 families will have been served by the project statewide.

We have three sites on the big island, Kona, Hilo and Waimea. We currently service 160 families. Services are needed in our rural areas, especially in the north and south Kohala district. In our rural areas, our families experience difficulty assessing needed services, due to the lack of community resources.

There is an increasing concern about our high teenage pregnancy and inadequate health coverage and early educational failure of our Hawaiian children. We deliver our program individually to our families, focusing on parent-child interaction, early child development and parents' own development as their child's first teacher, by increasing their knowledge and understanding of factors that contribute to their children's educational success.

Investing in our early childhood education for Native Hawaiian children is an investment in the big island, Hawaii's future and the future of the United States. As more children and families participate in early intervention programs, fewer resources will be needed down the line providing the youngest members of society and their families opportunities to succeed in the future and become productive and self-reliant, which is a goal we all share.

This is why reauthorization of the Native Hawaiian Education Act is so important.

Thank you very much for inviting me to present today, Mr. Chairman.

[Prepared statement of Ms. Leong appears in appendix.]

Senator INOUE. Thank you very much, Ms. Leong.

And now may I call on Ms. Arnold.

**STATEMENT OF CATHY ARNOLD, PIHANA NA MAMO AT
PAHALA ELEMENTARY SCHOOL**

Ms. ARNOLD. Aloha, Senator Inouye, Senator Akaka, and Representative Mink and staff. Aloha from Ka'u Nui, the largest land district in Hawaii.

Thank you for this opportunity to testify on the request for reauthorization of the Native Hawaiian Education Act. As a member of the Native Hawaiian Island Education Council for Hawaii Island, a Department of Education teacher trainer for the Native Hawaiian special education project, and a part-Hawaiian living and working in the moku of Ka'u Niu, I am honored to testify in support of the reauthorization of the Native Hawaiian Education Act.

The act has afforded students, teachers, families and communities the benefit of numerous programs that innovate, supplement and expand educational programs for Native Hawaiians. My purpose here today is to speak to two issues. The first concerns our reading initiative in Ka'u, and the second teacher in-service and training from a cultural perspective.

Pihana Na Mamo supports the reading initiative in our two district schools in Ka'u. And as you know, Ku'u is the largest land district in Hawaii, comprising over 922 square miles. All of the land mass of Oahu could comfortably fit into Ka'u. And yet this large rural district has less than 6,000 people spread out in communities from volcano to south point.

Native Hawaiians comprise approximately 40 percent of our student body of 558 students in Ka'u High and Pahala Elementary, where I teach, well above the overall State number of 26 percent. With the closing of the plantation, Ka'u suffers from low employment and other social and familial ills ranging from drugs, family violence, and low educational achievement for a number of our residents.

Of particular concern to us is the low reading achievement of our students. One and a half years ago, our school became part of the Pihana Na Mamo project and began a pilot program in Direct Instruction reading. Pihana Na Mamo provided training and coaching in the program with consultation from the University of Oregon. Our school adopted a schoolwide K-11 accelerated remedial reading program last year as part of our title I schoolwide initiative to improve reading achievement for the school year 1998-99.

The results of this initial year into the program show great promise, especially in the elementary grades K-6. Results of the Stanford Achievement Tests for spring 1999 demonstrated improvement in the number of students reading at grade level as compared to spring 1998 scores. The scores and the improvement was enough for us to continue with this program this year, and Pihana Na Mamo continues to provide support, training and funding for this reading improvement effort at our school.

Additionally, as schools in the project have begun to implement direct instruction in their curriculum, Pihana Na Mamo has looked at this model as also being a culturally appropriate instructional delivery system, an important aspect to consider when overlaying an instructional delivery system and curriculum upon a culture. Discussions at our Hawaii Island Council level have also addressed this issue of how we as Hawaiians learn and how we as Hawaiians

teach our culture. Pihana Na Mamo continues to assist in this area. The next two to three years of this reading project will provide criterion and norm reference data that will help us to evaluate our students' reading achievement progress.

Another issue that our Hawaii Island Council and State council seek to address is teacher training. Hawaii's Department of Education is often unable to fill all of its teaching positions, especially in the rural areas of the State. Our school is no exception, and teachers are often recruited from the mainland. In addition, many of our teachers who grew up in Hawaii are unfamiliar with Ka'u and its lifestyle and culture when they come to work.

This past August, with the help of the Hawaii Island Council, teachers from Ka'u High and Pahala Elementary attended a cultural workshop on the first day of school at Punalu'u, or Black Sand Beach. The workshop was entitled, From the Eyes of the Turtle. It was a cultural activity designed to introduce the place and the people of Ka'u to new and experienced teachers. Cultural practitioners and kumu [teachers] facilitated group discussions and guided teachers on hikers to explore the area.

This is a small but important step in the process of acquainting teachers with the place and people of Ka'u. These two projects that we have at our school were a direct result of the Native Hawaiian Education Act and the programs that it has afforded our people.

I thank you for this opportunity to share our work in progress, and some of our successes that programs and groups like Pihana Na Mamo and the Native Hawaiian Island Education Council have supported. The need is still there, and there is more to do. We are building the future for our people and Native Hawaiian education is the cornerstone.

Mahalo for this opportunity.

[Applause.]

[Prepared statement of Ms. Arnold appears in appendix.]

Senator INOUE. Thank you very, very much.

For the next panel, may I call upon Christian Kimo Alameda, the past recipient of a Native Hawaiian Higher Education Scholarship; Kekialoha Kikiapi, Pualaa Cultural Education Center; Ku Kahakalau, of Kanu O Ka Aina; Keolaulani Hano; and Jimmy Nani'ole.

May I call upon Mr. Alameda.

STATEMENT OF CHRISTIAN KIMO ALAMEDA, PAST RECIPIENT OF A NATIVE HAWAIIAN HIGHER EDUCATION SCHOLARSHIP

Mr. ALAMEDA. Aloha and thank you, Senator Inouye, Senator Akaka, and Representative Mink. I come to you on behalf of the Kamehameha Schools. I am indeed a recipient of their scholarship, and I also speak on behalf of the many Native Hawaiian students who have benefited from their scholarship, and like myself, have pursued a higher education.

As you know, Native Hawaiians are people at risk as compared to the other dominant groups in Hawaii. We fill the special education programs, we have the highest number of students dropping out, and more importantly, we have the least number of students seeking a higher education.

For me, just being here is a testimony. If it wasn't for this type of funding, I would not be able to attend the university setting. It's crucial for our children to be given that option. A few months ago, I was the first Native Hawaiian to graduate with a Ph.D. in counseling psychology. That sounds pretty cool, but my heart is saddened at that realization. I should not have been the only Native Hawaiian to graduate in the year 2000 with a psychology degree.

Now, I work as a psychologist, I've been working in Hilo for a few months now.

For the most part, our children still suffer to a great degree of internalized negative perceptions of who they are. If they can't view other Hawaiians in prestigious positions, such as doctors or lawyers, it's hard for them to see themselves in that position when they get older. So to me, it's very, very important that our children be given the opportunity, such as myself, to pursue higher education. It's only fair, I think, after years of subjugation, dispossession and degradation, that the U.S. Government give back to the Hawaiian people.

Although I was the first Native Hawaiian to graduate in my chosen field, I hope that with your continued support and the support from Congress, that I will not be the last. Thank you, and mahalo.

[Prepared statement of Mr. Alameda appears in appendix.]

Senator INOUE. Thank you very much.

May I now call upon Ms. Kahakalau.

STATEMENT OF KU KAHAKALAU, KANU O KA AINA

Ms. KAHAKALAU. Thank you, Senator Inouye, Senator Akaka and Representative Mink. [Greeting given in native tongue.]

First of all, mahalo to everybody that's here, both in front of me and behind, who has worked so hard in trying to better the education of the Hawaiian students. My name is Ku Kahakalau, and I'm here today to testify in support of the Native Hawaiian Education Reauthorization Act.

I have been an educator within the DOE since 1985, and since 1992, I've been actively involved in designing a pedagogy of Hawaiian education. As indigenous peoples, and I'm getting my Ph.D. in indigenous peoples' education right now, it has become very clear to us that the failure of our students within the system is not our fault, but the fact that the educational practices and the theories have been developed by non-Hawaiians, or non-indigenous peoples.

So since 1997, I have implemented a Hawaiian academy, a school within a school, called Kanu O Ka Aina at Kolokai School, where we have actually implemented a pedagogy that's designed around Hawaiian values and allows us not just to strive to reach the highest level, but also to be able to perpetuate the Hawaiian culture and traditions into the 21st century.

And our success has been phenomenal. We have, as far as standardized test scores, 30 percent better than the rest of the school, with 88 percent of our students being Hawaiians, students who have below a 1.0 being a 3.5, 6, 7 at this point in time. Our absenteeism has decreased by 59 percent. And so we know we have the qualitative and quantitative data that when students are given the opportunity to learn in a way that's consistent with their cultural

values and traditions, when the whole framework of their education experience is based on their culture, then it works.

While, as I said, lots of people have been working very hard in the decade to make some change, where we really, really need to take a look at systemic change for 48,000 Hawaiian children within the DOE has not happened at all. We are the largest, fastest-growing but also the most under-educated population within the State. And I think if we really want to make a difference, we have to look at this from a much broader, much more systemic approach.

We need to have a strategic plan how we can create and decide on implementing and evaluating a native system of education, a Hawaiian system of education. Otherwise, all we will be doing in the next decade, just as we have in the past, is putting on band-aids on and helping 1,000 students here, 2,000 students there, but our 50 plus thousand Hawaiian students are in the DOE right now, with 30,000 being as you just heard being in the public school system, so will not be affected.

So I am proposing that we really need to seriously look at the Native Hawaiian Education Act and see how it can be strategically changed to make a much wider, a much more systemic impact. Lots of great things have been happening here in Hawaii. Number one is the development of models designed and controlled by Hawaiians. And I think that is fascinating, that's something we didn't have 10 years ago.

The other thing that has happened is that the State of Hawaii as well has seen that major changes have to happen. And so as one of their, one part of their support to initiative that systemic change, they have allowed us to develop our own charter schools. This has just happened this year, that we really got a chance for Hawaiian communities, and others, but right now, the majority of communities who are applying for charter school status are Hawaiian communities, for us to design and control our education. And what we have here is a never before opportunity to maintain something once it is established, so that the State of Hawaii will make a commitment to these charter schools to support them once they are established.

We are also seeing a major change in the trusts, such as Kamehameha Estate, Bishop Estate, the Queen Liliuokalani Children's Center, to work much closer with communities, and we are working with them right now to get lands available for Hawaiian communities that are interested in starting these charter schools.

But what we need now, rather than one curriculum that is compartmentalized and really is not addressing a holistic, interdisciplinary bigger picture, which is what 21st century is all about, is we need the startup funds to make that systemic, larger impact on our 40,000, 48,000, actually it's 50,000 considering the Kamehameha Schools children, Hawaiian children in the State of Hawaii right now. If we could somehow restructure the Act to get more direct funding to the communities, then we wouldn't need the special education. Because our children don't need that remedial education if we start them right at the very beginning. And we are ready and willing and able to prove that through the qualitative and the quantitative data that we have collected and that we will continue to collect.

It will also assure that the community education component of preschool education could all be integrated into these Native Hawaiian centers of education. And we're not talking about thousands of places. We're talking about 50 schools throughout the islands, maximum. And to make a radical, long-term systemic impact, so that we as indigenous people, just like other indigenous people throughout the world, have that right to control our own education.

I thank you very much.

[Prepared statement of Ms. Kahakalau appears in appendix.]

Senator INOUE. Thank you very much.

Now may I call upon Mr. Shintani.

STATEMENT OF MONA SHINTANI

Mr. SHINTANI. [Greeting given in native tongue.]

Ms. SHINTANI. He just thanked everyone for coming today to show support in what you're doing. This is Mona Shintani, and I'll serve as his translator. My name is Kehaw Shintani, I'm his wife.

Mr. SHINTANI. [Narrative in native tongue.]

Ms. SHINTANI. He's come to speak on behalf of the children who are seeking, who are going through education, and is a part of their program.

Mr. SHINTANI. [Narrative in native tongue.]

Ms. SHINTANI. I work at Navaheo Kalani O Pu'u in the mala with Jimmy Nani'ole. And I've come to speak about our program, which we have, it's called napula in Hawaiian. And it's a traditional, using the natural resources in education.

Mr. SHINTANI. [Narrative in native tongue.]

Ms. SHINTANI. In our project, in our mala, in our garden, it's a big garden, what we've done is, we have different programs such as mahi'a, we have different programs and the students go out into the mala, into the garden, and they apply what they learn in the classroom, in this living soil environment.

Mr. SHINTANI. [Narrative in native tongue.]

Ms. SHINTANI. And so our program is a laboratory outside of the classroom, where the students come and take their knowledge that they learn in the classroom and apply it outside as our kupuna did. And this is to provide both knowledge in the classroom and outside of the classroom, so that when the students leave they have both knowledges.

Mr. SHINTANI. [Narrative in native tongue.]

Ms. SHINTANI. Aloha nui, mahalo.

[Prepared statement of Mr. Shintani appears in appendix.]

Senator INOUE. Thank you very much.

Our next panel, Manu Meyer, of the University of Hawaii; Matsunami, principal, Kea'au Elementary School; Donna Kotaki, teacher, Waiakea High School; Laura Torres, parent involver, Mountain View Elementary School; and Damien Kennison, parent involver, Konawaena High School. May I call on Ms. Meyer.

STATEMENT OF MANU ALULI MEYER, ASSISTANT PROFESSOR, UNIVERSITY OF HAWAII

Ms. MEYER. My name is Manu Meyer, and I'm from the island of Oahu.

I wanted to thank you, Representative Mink, for educating our American sisters and brothers out there on our history. That debate was very widely read here in Hawaii and we're grateful for all your work in this area. I am an assistant professor here at the University of Hawaii, in the teacher education department. And for many of my students, I'm the first Hawaiian professor they will have here at a university setting, outside of the Hawaiian studies department.

So the work that we do in the education department in licensing our future teachers, it is for me a profound work and very necessary, particularly in relationship to the issues that were brought up, that Ku brought up, that Pua Kanahale brought up, the Aha Punana Leo gang brought up. We are working on how to better collaborate on these issues.

I am in total support of this bill, there's no doubt about it. My testimony here today is specific to the notion of processing, the process of how these moneys are allocated. I know the bill is specific, and I am a member of the Hawaii Island Native Hawaiian Education Council. And I want to just add that we have tried to support community based projects that are culturally driven. We believe that is what Hawaiian education is—community projects that are culturally driven.

We are in the transition from simply translating Hawaiian, English philosophy, English pedagogy, and English curriculum into Hawaiian. I think the immersion program has moved away from that. However, we still have to address the needs of content and performance standards of Hawaii's expectations in the DOE. There is a conflict here. The conflict is Hawaiian cosmology that was so adequate, so brilliantly placed, and describes what we believe is important.

My work has been in cultural epistemology, the philosophy of knowledge what constitutes as knowledge, what is honored about the priorities of knowledge, acquisition and exchange. Those issues are something that I have a passion for. They are not currently addressed in our DOE schools.

And like Ku says, we have a need for our 45 plus thousand kids to address those needs more effectively. So my message to you folks today is, I'm hopeful this bill will pass. When it does, that you are more cognizant and conscious of the process of how the moneys get delivered. Only because of the nature of the expanding needs and the more creative needs of our rural communities.

Ku alluded to the fact that we have a charter school movement. Yes, we do. S. 62 was a fight, and did pass. We currently have 30 communities with letters of intent to try to develop one of the 25 charter schools that will be allowed. The charter school movement in Hawaii is for me part of the sovereignty energy that we are heading toward. However, we are still under the auspices of content and performance standards. I want us to develop what those are. We are coming into the 21st century where we are looking at the philosophy, pedagogy, and practices and curriculum of our Hawaiian education. We need more conscious involvement in how the moneys are delivered.

So to those ends, I would like you to be more helpful to our communities, as you deliver. What our experiences are in our rural

communities, by the way, 17 out of the 30 people that put in the letters of intent are Hawaiian driven. That's phenomenal! More than 50 percent of the movement is Hawaiian, in the charter school movement. A lot of the immersion schools are going for charter school status.

But some schools, our rural communities are desperate. They are asking for us to kokua them. There is not a system to really effectively kokua them in delivery and development of ideas, philosophy and pedagogy. They know what they need. We just need to develop a system for how to process this money. And believe me, developing 501(c)(3) might be easy to some people, but it is foreign to me and foreign to a lot of people. How do we sustain the budgeting and development of a 501(c)(3)?

That's the issue I bring today, is to help our rural communities. When this bill passes, I have the utmost respect you will work hard to do this. But our focus in Hawaii and the Hawaiian Island Council, we were not able to kokua our community projects, because of the reading of the bill. We weren't able to give moneys from the Native Hawaiian Council. And it really affected us.

So I just want to go on record by saying, please think of the process, when the moneys come, of how to distribute it more evenly to our rural communities that are struggling and allow us to develop assistance and aid, so that the development of budgeting, 501(c)(3), all those issues can be addressed more effectively in a Hawaiian way, so that we are not dealing with trying to catch SAT scores, which we know are oftentimes irrelevant to the growth and needs of our communities.

We need to develop a lot more strategic and more mature conversation in what Hawaiian education is. And what we have developed, in the last 15 years, has been profound. But as we enter the 21st century, we need to head toward a more culturally appropriate, more mature, more cosmologically aligned principles of education. Mahalo.

[Prepared statement of Ms. Meyer appears in appendix.]

Senator INOUE. Thank you.

Now may I call upon Mr. Matsunami, Principal.

STATEMENT OF LLOYD MATSUNAMI, PRINCIPAL, KEA'AU ELEMENTARY SCHOOL

Mr. MATSUNAMI. Good morning, Senator Inouye, Senator Akaka, Representative Mink, staff members.

It is very exciting for an elementary school principal to come this close and see you up front. [Laughter.]

Senator INOUE. Thank you.

Mr. MATSUNAMI. I have a very short testimony here, and it is evidence that was provided by our current grade four students. When I go back to school today and I explain to them that I was able to see you, that I was able to talk with you on scores that they provided for all of us, they will be as excited as I am. Because you are legislators, icons, for all of us. And so maybe you forget how exciting it is just to look at you. [Laughter.]

And the children of our elementary school will be equally honored as I give you this testimony.

Very quickly, as a title I school, we reported that the average 1996–98 student count, the average number of students scoring at stanine 5 and above on the Stanford Achievement Test, Eighth Edition, when the scores were converted to match the subsequent years SAT 9, that in reading in 1996–98, the score was 24.5 students scoring at stanine 5 or above.

In the spring of 1999, the number of grade three students performing at stanines 5 and above increased by 19.6 percent, a phenomenal increase. For math, the average score, 1996–98, was 35.1. In the spring of 1999, the number of grade three students performing at stanines 5 and above increased by 18.1.

Our teachers have worked hard in creative ways to support our students. However, the single most effective reason for the increased number of successful students is due to strategies, classroom strategies, reading strategies, that were brought to our school via the Pihana Na Mamo program.

I will summarize the last part. In partnership with the class size reduction program, we were able to decrease class sizes to what is evidence of a—first, the research has demonstrated that class size is the single most important variable for student achievement. These strategies, coupled with the class size reduction program, have reduced our class size, K–1 through 3, to about an average of 20, 21 students.

And in grade three specifically, where we were having about 27 or 28 students in the fall, what happens in the spring, the count goes to 30 or 31. This year, because of the strategies, the strategies and the lower class size, our grade three, for example, is down to about 20 students.

We ask for your continued support through this bill. I thank you very much.

[Prepared statement of Mr. Matsunami appears in appendix.]

Senator INOUE. Thank you very much, sir.

Our next witness, Ms. Kotaki.

STATEMENT OF DONNA KOTAKI, TEACHER, WAIAKEA HIGH SCHOOL

Ms. KOTAKI. Aloha, Senator Inouye, Senator Akaka, and Representative Mink.

I am happy to see you again, Senator Inouye, I saw you in 1976 when I went to Washington, DC for the bicentennial year. I was talking to my husband, and he said, don't forget to say hello to him, okay? [Laughter.]

I'm a part Hawaiian teacher who currently teaches at Waiakea High School in special education. I was also a former parent involver and a tutor for Pihana Na Mamo.

Pihana Na Mamo's theme at Waiakea High School is connecting our past, present, and future. We feel that this is a theme that our Hawaiian students need to make the connection. At Waiakea High School, the enrollment is 2,100. Of that 2,100 students, 10 percent are special education. And 50 percent of those 210 are Hawaiian students.

This has brought an alarming feeling to my staff. And we felt that in order for our students to be successful, we have to work with their families, and we have. We have done various workshops

in which we have brought in the staff of Waiakea High School to teach our parents of their IEP rights. And we brought in community members that service Hawaiian communities, like Alu Like, Oha. And we work with these people in order to help our parents in helping their children.

We also provide our students with a resource center where they can receive assistance as far as using the computers, tutorial. We do it before school, after school and both recesses. We also assist the teachers in the mainstream, where we go into their classroom and help the special ed students who are having difficulties.

We also provide support for all teachers and staff through project Hi'ilani, it's a proactive behavior support system, conducted by Dr. Sakai with Pihana Na Mamo.

But there's lots of stories that I want to share with you, but this one story that I want to share, is about two boys in 1997, 1998, who wanted to graduate with their class, but they were two credits short. It was in mid-May when they came to visit us and said, oh, we want to walk the line with our class, but we cannot, because we're going to be short of credits.

I said, no, you can walk the line, because you're special education and you have special privileges. And they said, no, we want a diploma. I passed my Hawaii State Test of Essential Competencies [HSTEC], I want to pass my two corresponding courses. These two boys came in every day for 1½ months, both recesses, to do their corresponding courses. And lo and behold, they walked with their class for graduation, and graduated. Now they both have jobs, because they graduated from high school.

One of the boys named Frank, who is the second youngest of five children; his parents were just elated at the fact that he was the only child in their family that graduated from high school.

There have been many success stories at Waiaiea High School because of Pihana Na Mamo. And I'd like to thank you for your support and the contribution, for your continued support for Pihana Na Mamo.

[Prepared statement of Ms. Kotaki appears in appendix.]

Senator INOUE. Thank you very much.

Ms. Torres.

STATEMENT OF LAURA TORRES, PARENT INVOLVER, MOUNTAIN VIEW ELEMENTARY SCHOOL

Ms. TORRES. Aloha Senator Inouye, Senator Akaka, Representative Mink. It is my honor to be before you this morning. And my son got up this morning and said, Mom, you're not going to work today? I said, no, I'm going to be before Senator Inouye. And he said, no kidding, Mom, no kidding. He thought it was a big deal. I wish I'd brought a camera. I wish I had one.

My name is Laura Torres, and I am the Pihana Na Mamo parent involver for Mountain View Elementary School in Hilo, Hawaii. I am testifying in support of S. 1767. The education of our children, why should we care? Why should it be so important to us? As a child, I remember my father as an alcoholic, my parents fighting, because it seemed they never had enough finances. I remember the domestic violence. I remember staying home from school at least a

whole month due to impetigo, because my parents could not afford for me to receive the proper medical treatment.

We were taught to respect our elders, but we were not told that abuses by them were not acceptable. A lot of things were hush-hush, don't say anything, don't tell anyone. My perception of life was specifically to grow up, get married to a man who works in construction, and who drinks beer and beats me up, to have children and take care of their physical needs, get old and die.

But one thing I knew, my parents did love me. Both my parents dropped out of school in the ninth grade, so education was not a priority, as much as they valued our safety. I struggled with school and was unable to catch up with my school work because I was absent a lot. I survived by copying other students' work. I was never told that I had the ability to shape my own life.

When I was in the eighth grade, I asked my older brother for help with my math homework. He assisted me, then he said, do you know why you're not getting it? It's because you don't want to get it. If you really wanted to do it, you would.

His words stuck with me until today. I've struggled with nasty words from relatives who said that I was the ugliest, darkest and the oddball of the family. But in spite of these words, I would have still thrived on my parents' love and my brother's words.

My people of Hawaiian ancestry have low self-esteem. They do not want others to know about their home life, will not ask questions, are not aggressive and do not want to participate in public activities, because they don't want others to know of their weaknesses. But they will get involved with what seems acceptable by our own kind.

This is the reason we have a high number of drug addicts, alcoholics and incarceration. A poor excuse, probably so. Nevertheless, it's true. Unless we break the cycle, our children will continue to adopt these ways.

Today I am married to a wonderful man who works in the construction business and who doesn't drink, he never lays a hand on me and he loves me with his life. We have two wonderful children who are pursuing full time careers and college. I've been a Sunday school superintendent for 19 years, a choir director for 9 years, a State welfare worker for 8 years, and I'm so fully satisfied with my life the way it is.

What is my point here? I'm saying that I can do anything I put my hands to, if that is what I want to do. Accomplishments and goals are not out of my reach, but are within it. As a Pihana Na Mamo parent involver, I have made it my personal mission to first create hope within the hearts of our children that they have the potential to shape their own future, beginning today in spite of their surroundings.

At the same time, I must reach out to the community by getting involved in activities, make myself known and be available for talk. When I was being interviewed for this job, I was asked what I hoped to accomplish here. My remark to that statement was, the children will just know that there is an Auntie Laura on campus that they can come to any time and receive a hug or a kind word of encouragement or even just a smile. Then I believe I've accomplished the best thing in my life.

My fellow workers and I have a passion for our people and their children. We are committed to the education for all our people. Together we have and will continue to make a difference.

Mahalo for the opportunity to communicate our needs and share our support of the Pihana Na Mamo program. Aloha.

[Prepared statement of Ms. Torres appears in appendix.]

Senator INOUE. Thank you very much.

Now we will call upon Mr. Damien Kennison.

**STATEMENT OF DAMIEN KENNISON, PARENT INVOLVER,
KONAWAENA HIGH SCHOOL**

Mr. KENNISON. Aloha Senators and Representative Mink.

I am Damien Kennison, Senior Parent Involver at Konawaena High School on Hawaii Island, in the district of Kona. I have been working with Pihana Na Mamo for 6 years.

Pihana Na Mamo has developed a program that is helping to solve the dilemma that we as Hawaiians are faced with. Our self-esteem and pride has taken a severe beating due to the loss of our culture, due to tumultuous changes that have been forced upon us in the past.

This loss has created a cycle of confusion and misunderstanding among the general population of Hawaii, a cycle of apathy toward education, of hopelessness, of acceptance of a way of life that demeans a people with such a proud past and heritage. Many Hawaiian parents do not believe that their child has the ability to go to college to further their education. They only hope to see them walk the line and then find them a job and raise a family. This is because of a cycle of that limits our goals and restricts our ambition.

Pihana Na Mamo has given us an opportunity to break the cycle and begin to achieve successful goals through educational pursuits. Pihana Na Mamo has encouraged parents to believe that education is the key to achieving adequate employment and become contributing members of our communities.

I'd like to read my closing paragraph on my written testimony that I submitted. The bottom line is the Pihana Na Mamo is a vital endeavor, which I feel the Hawaiian people are due. We assist those students that are unable to take advantage of the educational opportunities offered by Kamehameha Schools. We have those students who need a chance to achieve their career goals and give back to the communities to foster the values that will raise the status of Hawaiians.

It is time for those in authority to take a stand and support the Hawaiian people in our quest to assume our rightful status in society, by providing consistent programs which will guide us into the new millennium.

Mahalo.

[Prepared statement of Mr. Kennison appears in appendix.]

Senator INOUE. Thank you very much.

And now may I call upon Eric Edsman and Calvin Kaleiwahea.

STATEMENT OF CALVIN KALEIWAHEA

Mr. KALEIWAHEA. Aloha, Senator Inouye, Senator Akaka and Representative Mink.

My whole wrap right here is re-education, is first of all, we have to re-educate you guys to know who you represent. Because being in the position you guys have been in for so long, and you've never had any good in this representation, because all the money that we give for Congress, the money just, by the time it reaches the Hawaiian people, it's all in our departments. Like now, we're learning about money for these re-education program.

The way I feel, you know, because you see the whole picture, this whole representation, because you guys represent us in the real body system of humanity, paha. You see, being [term in native tongue] you guys have the opportunity to see [term in native tongue] what we are as Hawaiians. Because we come in colors like the rainbow, like the Japanese from Japan, how are we in America. No matter what race you are, you're born and raised in the islands, you're Hawaiian. Because you go to the west, let's go back to what Kanahale was talking about, [native word]. Hawaii existed before this unification in this worldwide system of humanity. We have to know our culture, our culture is important for keeping this world together.

We have a thing to do in this worldwide system of humanity. We have to bring out the Hawaiian in us, so the world can see where we're coming from. But first of all, you've got to know, that's [term in native tongue]. Because we're talking about education. Is this education going to be for Hawaiians, or are we just going to be in a class system thinking about [term in native tongue]? It's a big description of this whole thing, the American way of education for us natives, no, us Hawaiians.

The point is that, if we're going to try to make this a better land, then we've got to get a better class system. Because we're trying to [term in native tongue]. We're supposed to be the richest group in Hawaii, because we make billions in trust lands, no, we're talking billions, not millions like Senator Inouye said. You've got \$100 million there, \$30 million there. The billions we make, and we're still thinking about [term in native tongue]. The prisons in our prison, we get the highest rate in health problems, and we're supposed to be the beneficiary of a trustee for us. And these fiduciary duties, let's get re-educated. Educate me to get out of thinking about [term in native tongue].

So you know, [term in native tongue] in the future, you can represent the [term in native tongue], not what we like. We are [term in native tongue]. But we don't play our part in this worldwide system of humanity. All you guys do is the secondary re-education, what, for us guys to be on the same program, go to public school, get out [term in native tongue]. I be like Kamehameha, be policeman and fireman, and then you go, you learn how to be supervisor [term in native tongue].

I mean, if you guys play your job, us guys would be [term in native tongue] to the world, you come over here and go back with the real deal. [Term in native tongue] open up the world to know what we are. You're part of us. You're representing us in Washington. Make them understand that we play [term in native tongue] part in this world community. But use us, don't abuse us. I mean, enough is enough. In Congress and legislature, you're representing us Hawaiians for so long.

I know you're trying to rush me off with it, but I'm just speaking [term in native tongue] to get the message across to people that it is very important for issues of my concern and for all of us.

Aloha.

Senator INOUE. Mr. Edsman.

STATEMENT OF ERIC EDSMAN

Mr. EDSMAN. I want to ask you people some questions. Are we talking affirmative action, affirmative action? Can you explain this?

Senator INOUE. Well, this is not part of the format, but if you study the bill that we have before us, there is a provision here that says Congress does not extend services to Native Hawaiians because of their race. But because of the unique status as the indigenous people of a once-sovereign nation as to whom the United States has established a trust relationship.

Mr. EDSMAN. Yes; I understand that. But what is happening?

Senator INOUE. So this is not affirmative action.

Mr. EDSMAN. Separated, period. So the money is going to come to Hawaiians. And I did want to get something on curriculums. Preparation for one, sovereignty, maybe I'm on the wrong track, annexation, restitution, Indian affairs, and Native Hawaiian education. Treason, foreign nation, teaching us their style. We are Hawaiians. We want to be taught the laws that have been broken.

I'd like to see this, for 100 years they have never taught anything, even at Kamehameha School. My family always went to Kamehameha School, from the first World War through today. Never once did they talk about treason, annexation, sovereignty, reparation, all that stuff. That's all I just want to put my two cents. Why isn't this curriculum taught today in all the schools, all the classes, to all the children?

I've talked to many a principal, and he just don't even talk about sovereignty. They hide the facts. You've got to teach the facts, the truth, so the kids can learn what is really happening. Do not hide it. Thank you.

Aloha.

[Prepared statement of Mr. Edsman appears in appendix.]

Senator INOUE. On behalf of the committee, I wish to thank all of you for attending this hearing. I can assure that this has been not only moving and inspiration, it has been extremely helpful to all of us.

Before we close, may I call upon Mrs. Mink.

Mrs. MINK. Thank you, Senator Inouye. This has been a very, very educational meeting today. I've learned a great deal. Perhaps I learned more than any of you have learned by hearing yourselves testify.

And so I appreciate the effort and the thoughts and sentiments that you came to this hearing with. And you conveyed it very effectively. I think I'll go back to Washington better equipped to express your thoughts and sentiments, as we continue to do this important work on behalf of the Native Hawaiian people. Thank you very much.

Senator INOUE. Senator Akaka.

Senator AKAKA. Thank you very much, Mr. Chairman.

I just want to say mahalo nui aloha to all of you for participating here this morning. What you've done is you've helped us. You've helped us present our case in Congress, you've done a great job in your testimony, we've heard your mana'o. And this is what this is all about, and I want to say mahalo nui aloha to all.

Thank you.

Senator INOUE. Thank you very much. And in closing, I would like to make a few observations.

First, in response to a question, I stated what we consider to be the basic philosophy that we are following, that Native Hawaiians are the indigenous people of this land, and as such, there is a special trust relationship between the United States and Native Hawaiians. It is the same type of relationship that exists between American Indians and the Government of the United States.

Having said that, this may surprise you, but in the past 6 years, from fiscal year 1994 to fiscal year 2000, the Congress, with your help, your support, your dedication, and your commitment, we have appropriated a total of \$248,597,612. In this last fiscal year, for this program that we are discussing today, the Congress appropriated \$21 million. And just a few days ago, the President signed a bill in which we appropriated \$23 million for the Native Hawaiian Education Act.

As Mrs. Mink pointed out, we anticipate, as always, a tough fight ahead of us. But we do not look upon this as something that we hope we will pass. We know we will pass it.

[Applause.]

Senator INOUE. That is a done deal for us, because we are not accepting any other option. It will pass.

Listening to the testimony this morning, I could not help but feel rather sad, knowing that even after all the expenditures of moneys we have made that the job is still not done. It is true that there are a lot of improvements. The dropout rate is not as high as it was 12 years ago, the absentee rate is not as high as it was 12 years ago, the college enrollment is more than triple that of 12 years ago.

But I can assure you that your delegation is not satisfied. We are reminded of a historical fact that about 150 years ago, when a survey was made in the United States, it was found that the most literate group of people in these United States were the Native Hawaiians of Hawaii. They had the best skills of reading and writing.

And so when you compare it with the statistics of this day, we are naturally saddened. But we also note that during that period, the word aloha was not a word of commerce or tourism. It was a very serious word of love and of the heart. It was at a time when ohana meant something. Today, ohana is a word we use, but often-times do not practice here. The family unit should be revived.

We also find that in that period, people talked to each other, they solved their problems by discussing, something which is very seldom done today, ho'oponopono. We are hoping that through this massive program that we have established, with your manao, that we will be able to restore some of the self-esteem that seems to be lost.

That is why we get involved in educational programs at your suggestion, like the building of the Hawaii Loa. With the construction of Hawaii Loa, the Hawaiian children have begun to under-

stand that their ancestors arrived here maybe 700, 800 years before Columbus crossed the Atlantic, a longer voyage and all they did was watch the stars, and they found Havaiki.

And they are now beginning to learn through the fish pond programs, long before the western world thought about the word aquaculture, there were over 600 ponds in Hawaii, 600. Everything from freshwater fish, saltwater fish, brackish fish. It was very scientific. The irrigation system was much more complex and complicated than the ones you find in Europe.

So there was a time when Native Hawaiians were the superior people here. And I think that is what they should be again.

A final note, when I first came to Congress, I was asked to serve as a member of the board of trustees of West Point. Since I was a junior member there, they gave me the job of looking over textbooks. And as I scanned over the textbooks, I came across one that was entitled "The Military Strategists of the World." And they had a list of the great generals and the great leaders of military strategy, Caesar, Napoleon, Hannibal, Kamehameha. Does it come as a surprise? Kamehameha. Kamehameha is considered to be the father of the so-called military practice called flanking. In Desert Storm it was called "Hail Mary." Kamehameha started that.

We have a lot to do, and a long journey to take. But I can assure you, this delegation of ours just won't give up. Next year, we will not only pass the bill, we will get you more money. Thank you.

[Applause.]

[Whereupon, at 11:30 a.m., the committee was recessed, to reconvene at 3:30 p.m. this afternoon, at the Maui Economic Opportunity Building, Wailuku, Maui, HI.]

APPENDIX

ADDITIONAL MATERIAL SUBMITTED FOR THE RECORD

PREPARED STATEMENT OF DAN I. SAKAI, HAWAII DISTRICT SUPERINTENDENT

Good morning. My name is Dan Sakai, Hawaii District Superintendent. I am here to testify on behalf of the Reauthorization of the Native Hawaiian Education Act.

Addressing the needs of Native Hawaiian children has long been the special concern of Hawaii District Schools. Recognizing that a substantial proportion of these children has not achieved at levels that other groups do, schools in the district have sought additional resources to support the learning of these children, through approaches that honor and value the Hawaiian culture.

Obviously, this is no easy task at a time that the State of Hawaii experiences economic austerity. Still, the spirit and dedication of our educators who are committed to helping these children have resulted in remarkable projects and efforts. Unfortunately, although the educators, families, and communities continue to strive for quality responses to Native Hawaiian children's needs, and that existing resources have been stretched as far as possible, it is clear that additional resources are required if further progress toward equity of opportunity for achievement is to occur.

First, we need to develop the pool of professional educators who are knowledgeable about Native Hawaiian culture. By supporting the capacity for continuous teacher recruitment, the Department of Education, will be able to assign personnel able to customize educational responses within a cultural context.

Second, we need to have resources necessary for the development of rigorous standards-based curricula, delivered through culturally sensitive instructional practices and conditions. When Native Hawaiian children have opportunities to connect their culturally based prior knowledge to new ideas and concepts, we increase the likelihood that these children will successfully master the ideas and concepts.

Third, we need resources to develop the means by which Native Hawaiian students with diverse learning needs may be assessed and addressed. This includes necessary professional development for teachers, so that teachers are supported in their development of necessary interventions and enrichment practices that accommodate the learning needs of these students from remedial to gifted.

Fourth, we need resources to strengthen linkages between schools, families and Native Hawaiian communities so that the support of student learning extend beyond the school. As it is said that a whole village is needed to teach a child, we need to be able to actualize a bigger vision for the facilitation of Native Hawaiian student learning through partnerships and projects.

Finally, we need to have resources that will enable the assessment and evaluation of our support efforts for necessary adjustments or additions as part of our continuous improvement commitment to our Native Hawaiian children. We need to be sure that our efforts are not temporary or short-lived.

Hawaii District is committed to the notion of support for the learning of all children. But clearly, because of the special conditions and needs of our Native Hawaiian children, we need additional resources to be able to accomplish our goal. We urge the reauthorization of the Native Hawaiian Education Act and the allocation

of needed resources that will allow the Department of Education to extend and enhance work to support our students.

Thank you for this opportunity to share my thoughts.

PREPARED STATEMENT OF DR. ROSE TSENG, CHANCELLOR, UNIVERSITY OF HAWAII AT HILO

Good morning Senator Inouye, Senator Akaka, Representative Mink, and Representative Abercrombie:

I am testifying in support of S. 1767, which reauthorizes the Native Hawaiian Education Act.

At the University of Hawaii at Hilo we are committed to continue to develop an institution that respects and responds to the educational issues of Native Hawaiians at both the higher education and lower education levels.

At the University of Hawaii at Hilo we are developing many new partnerships and initiatives which begin to make our resource base one that our institution will attract students internationally and locally. We are especially appreciative of your support in a number of federally supported projects and programs, one being the Center for Gifted and Talented Native Hawaiian Children, Na Pua No'eau.

We are delighted with the results of the past 10 years and the increasing numbers of students and parents who are now successfully matriculating through higher education. Many are attending the University of Hawaii at Hilo and are aspiring for educational and career goals which they would not have considered without the work of the Center.

We recognize that the work is not done and there are still many more students and families who need to have access and opportunities to education enrichment. We believe that, the reauthorization of the Native Hawaiian Education Act would allow the center and other programs supported by the Native Hawaiian Education Act to begin to make systemic and community impact in order that the demographics of Hawaiians in education will change in a positive way.

Again, my sincerest mahalo to you for your support and leadership in Congress.

**'Aha Ho'ona'auao 'Oiwai Hawai'i
Native Hawaiian Education Council
Hawai'i Island Council**

Subject: Senate Bill 1767 - Reauthorization of the Native Hawaiian Education Act
From: Joshua K. Akana, Chair, Hawai'i Island Council
 Native Hawaiian Education Council
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Aloha kakahiaka and *mahalo* for the opportunity to present testimony on Senate Bill 1767, in favor of the Native Hawaiian Education Reauthorization Act. My name is Joshua K. Akana. I am chairman of the Native Hawaiian Education Hawai'i Island Council. I have served as chair since its inception in January 1996.

As the Improving America's Schools Act of 1994 prescribed, Hawai'i Island Council set out to assess the educational needs of Native Hawaiians. Our first task was to develop an inventory of programs and services available on the island of Hawai'i that specifically addressed the needs of Native Hawaiians. The island of Hawai'i is the largest in the Hawaiian chain with 4,028 square miles of varying climatic conditions and diverse land formations. More than 22% of its total population are Native Hawaiians, in a unique blend of rural, resort and agricultural lifestyles. Council members viewed the work ahead as monumental but most importantly as an invaluable step toward self-determination. After a year of information gathering, what emerged between programs funded and categorized in the Act was an impressive list of new programs launched by community practitioners, sometimes sustained by sheer will and dedication. Besides being community based, they share commonality in curriculum content based on traditional cultural practices, language and mores. These "community-based, culturally driven" programs serve students of all ages, including those at

risk. Its cultural content demands the involvement of knowledgeable practitioners and the wisdom of *kupuna*, our senior community members.

From this research and inventory data, the Hawai'i Island Council identified specific needs as:

- * Effective support for "community based, culturally driven" programs to:
 1. Encourage partnering and collaboration.
 2. Develop a line of communication between programs.
 3. Assist with the development of an effective assessment tool.
 4. Develop a grant directory and grant writing skills.
 5. Lobby for a charter school bill/amendment.
- * Teacher Training Program to familiarize teachers, especially new incoming teachers, with their surroundings. Teacher certification upon successful completion is also recommended.
- * Literacy and corrective reading skills for all ages. A remedial reading program for new college applicants is sorely needed to assist those who are ill equipped.
- * Better communication between programs and agencies.
- * Collaboration and partnering between programs and agencies.
- * A mentoring program.
- * Culturally sensitive early education programs, age 0-5 and support for their families.
- * Career, lifeskills and higher education counselling.
- * Effective culturally sensitive curriculum for at-risk students and their families.

Following the first year of inventory and assessment, Hawai'i Island Council has:

- * Issued two reports to the Secretary with an evaluation of our research effort and a commendation to include all of the above.

- * Held a weekend workshop for leaders of community based, culturally driven programs to *kukukuku*, discuss the needs of their projects.
- * Produced a video documentary of "*Kanu O Ka Aina - Education for the 21st Century*." All phases of the project from content to graphics were created by students from Kanu O Ka Aina Hawaiian Academy, a school within a school at Honoka'a High School.
- * Collaborated with *I Ke Ao* and University of Hawaii, Hilo to present "*New Visions - The Search for Innovative Schools*" for educators and parent support groups.
- * Collaborated with Ka'u Schools and Queen Liliuokalani Children's Center in a day-long Teacher In-Service pilot program for Ka'u School. The event focused on the history, local legends, and landmarks of their district from *mauka* to *makai*, the mountain to the ocean. Community cultural practioners were enlisted to share their knowledge and their craft.
- * Lobbied and gave testimony in support of charter schools.
- * Participated in the World Indigenous People's Conference in August.

Presently, Hawai'i Island Council is:

- * Creating an educational Website specific to Hawai'i Island. The site will provide a mode of communicating for communities, educators, programs and services.
- * Has proposed a Teacher Training Program designed specifically for each school district in conjunction with the State Department of Education to be in place by the year 2001.
- * Increase council membership for a broader effort toward the larger community and to address needs of at-risk and early education students.

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The results of our effort barely scratches the surface for a final determination that will effectuate education for future generations of Native Hawaiians. Reauthorization of the Native Hawaiian Education Act indicates a genuine concern for the challenges we face today. We aren't seeking a magical formula or a definitive answer to all our needs. We do want to be absolutely certain that all the stones are uncovered, that all the needs are addressed, that all the gaps are filled. It's the work we are tasked to do.

Mahalo a hui hou.

Dr. David K. Sing
 Director
 Nā Pua No'eau
 Center for Gifted and Talented Native Hawaiian Children
 University of Hawai'i at Hilo

Aloha Senator Inouye, Senator Akaka, Representative Mink and Representative Abercrombie,

Good morning! Let me begin by expressing gratitude on behalf of the more than 19,000 students and their families who have participated in Nā Pua No'eau, Center for Gifted and Talented Native Hawaiian Children, programs over the past 10 years throughout the State. Your leadership in Congress has resulted in many new education initiatives and innovations which positively impact on our native Hawaiian population.

I will be sharing my time with Dr. Alapa Hunter, Assistant Director of Programs and Dr. Darlene Martin, Assistant Director of Research and Evaluation. I want to briefly testify that the Native Hawaiian Education Act has provided Native Hawaiian Educators like myself an opportunity to help to design, develop and implement curriculum and instruction models that makes sense and make a difference for Hawaiians. As we speak of sovereignty and of self-determination we are actually talking about opportunities like the Native Hawaiian Education Act affords in developing goals, objectives, strategies and resources for our own Native Hawaiian community. As much as public education is about serving the broader population, we know that historically, its system, has not been successful in creating a learning environment that fosters the academic success of Hawaiian students, as is evidence in the demographics on Hawaiians.

Over the past ten years, the Native Hawaiian Education Act has allowed programs like Nā Pua No'eau to begin to design appropriate educational models which builds upon the strength of its culture and people and to better utilize its human resources that would begin to resolve community, state and national issues. While we have been successful in doing that, the Center's impact is limited to the number of students it's able to serve annually. There are many more students and families that continue to have needs that can be addressed through our Center. Our Center has been successful in designing these models and implementing impactful programs and thus, request the reauthorization of the Act in order that over the next ten years we can be working with public education and other

organizations to infuse the successful practices we are realizing with Hawaiian students.

Continuing Needs in Gifted Education

When we first opened our Center 10 years ago, among others, we found the following specific needs:

- As a group, Hawaiian students did not have the same amount and kinds of educational enrichment opportunities as other student groups. The opportunities and levels of student aspirations and achievements were below parity.
- There was underrepresentation of Hawaiian students in state-sponsored, gifted and talented programs and an overrepresentation of Hawaiian students in remedial and special education programs.
- Many Hawaiian students and their families couldn't even begin to believe that they had the potential to become a doctor, engineer, or teacher. Most had neither visualized these paths nor had any personal contact with Hawaiian role models in those professions.

Today, through our work, we have found that conventional models and measures still do not provide sufficient information or opportunities for native Hawaiian students to demonstrate their potential. While much educational initiatives at the local level continue to incorporate instructional and learning strategies to meet our diverse student population needs, the initiatives have yet to be felt system wide.

Thus, despite the strides we've taken, the needs for native Hawaiians in gifted education continue. The attitudes and perceptions that Hawaiian students have about their abilities and potential are often blurred by the societal challenges Hawaiians as a people have faced. The needs of Hawaiian students in gifted education continue to revolve around how their gifts and talents are defined, recognized, and nurtured. They need to know that they have potential for

outstanding performance and are capable of doing so. Students themselves, educators, parents, and communities need to be more aware of and know of the expanding theoretical and operational definitions of giftedness; *additional* and *different* ways to recognize potential; delineate and use qualities of programming, curriculum, and instruction that produce optimum learning.

The Impact of the Center's work the past ten years

Within the past 10 years, some of the crucial works conducted include the following:

- Development of a program continuum for students that range from enrichment to intense specialization.
- Development of a program model that weaves conditions, which optimize learning for Hawaiian students, and best practices found in gifted education.
- Establishment of Center Outreach Sites on Maui, Moloka'i, O'ahu, and Kaua'i.
- Direct programming for approximately 2,500 students per year statewide, inclusive of Hawaiian students from various mainland communities.
- Qualitative research study on the giftedness construct as perceived by the Hawaiian community.
- Development of more culturally sensitive assessment practices for various Center programs.
- Qualitative research study delineating promising qualities for effective curriculum design.
- Establishment of school and community endeavors in providing educational enrichment to more Hawaiian students.
- Developed and maintain a network with other national and international educators in native and gifted education.
- Supported the adoption of Center programs in Saskatoon, Saskatchewan, Canada.

Our known impact to date revolves mostly around our students. Parents, educators, and communities are soon to be systematically involved in our impact assessment. As we spoke with the students who have participated in Nā Pua No'eau programs, they tell us that:

- the more they participate, the greater the positive influence in what they do (i.e. speak up more in class, become more responsible at home and in school, etc.)
- having participated in Nā Pua No'eau programs, they seek other educational enrichment opportunities not thought of before (e.g. apply to Kamehameha Schools, get involved in other Center programs, pursue extracurricular activities)
- gain a greater awareness of and appreciation of the Hawaiian culture and values
- have a better sense of themselves that permeates into other situations.

Additionally, for the students who reparticipate and progress through the various programs, they tell us that the many experiences of the wide variety of programs and resources have allowed them to, to name a few, venture over volcano flows, navigate ocean voyaging canoes, develop web sites and create original art pieces. These experiential learning opportunities have motivated them to learn for learning sake and expanded their areas of education and career interests. They say that these opportunities have allowed them to sit shoulder to shoulder with geophysicists, navigators, medical doctors, accomplished artists, teachers as they steer their course toward educational and career goals far beyond what their parents may have dreamt.

Through the expansion of Center sites and community development endeavors, at this time we can guess that Center impact has begun to influence a broader arena.

What lies ahead?

We have found that the program activities that nurture them as individuals in the talents and interest that they are still discovering best enhance the gifts and talents of our Hawaiian children. We have found that it is clearly not a case that some children are gifted and some aren't, rather that there are so many of our Hawaiian children who have great potential but for many reasons are not provided challenging, educational opportunities. We do know that our Hawaiian children have great abilities and talents, are capable of outstanding performance, and will become contributors to our society in many positive ways, unlike what traditional education has told us.

In looking around at what we do, we find that we are the only ones addressing Hawaiian education and gifted education issues in a comprehensive way. The Center needs to continue it's work in refining the best conditions for students to nurture their talents, to develop additional and different ways to recognize potential, continue with community endeavors to develop resources and maintain partnerships particularly with the university for the use of their faculty resources and facilities.

In the coming years, we will focus on:

- The design and development of products for dissemination.
- Collaborate with more local schools to help improve school climate and learning activities by attempting to replicate successful practices at Nā Pua No'eau.
- Provide training to teachers who are interested in developing more effective instructional skills and attitudes, and in designing curriculum.
- Respond to community requests in developing their educational enrichment activities modeling Nā Pua No'eau programs and developing infrastructure utilizing their own resources to sustain their projects.

- Continue our partnerships with schools and organizations statewide, nationally, and internationally.

At a time when the many needs of a very diverse student population outrun our systems' preparedness and resources, Nā Pua No'eau can become a more important part in the education for Hawaiian students as we continue our work with the students, their families, and their communities. We know that in the effort to meet the education needs of all students, mainstreaming gifted or culturally diverse students at the school levels often finds educators face-to-face with issues ranging from staff development needs to the consolidation of special program funding. Our future endeavors will be to provide special opportunities for students in supplemental programs outside of their regular school systems as well as developing partnerships with schools, teachers, and community to provide training in those aspects of Hawaiian and gifted education not available to them.

Dr. Darlene E. Martin, Assistant Director for Research & Development
Nā Pua No'eau
Center for Gifted and Talented Native Hawaiian Children
University of Hawai'i at Hilo

Aloha Senator Inouye, Mahalo for this opportunity to provide you with some information on our progress. Dr. Sing, our Executive Director, in his August 1999 testimony outlined what we felt were the needs of Hawaiian students in gifted and talented education and also provided a more system's view of the Center's impact. Consequently, at this time I will elaborate upon that testimony by informing you of our particular efforts concerning our student impact studies.

Impact Studies, Phase One. Our student impact studies were designed in three phases. The first phase was conducted back in the spring of 1995 using a mail-out questionnaire to a representative sample of 228 students from which we obtained a 61% response rate. More details regarding the methodology and results are reported elsewhere and available upon request. However, to briefly summarize what we learned then, I reiterate the following key ideas:

- The more students participate in Center programs, the greater the positive influence in what they do (i.e. speak up more in class, become more responsible at home and in school, etc.)
- Having participated in Nā Pua No'eau programs, they seek other educational enrichment opportunities not thought of before (e.g. apply to Kamehameha Schools, get involved in other Center programs, pursue extracurricular activities provided in their schools and communities)
- Gain a greater awareness of and appreciation of the Hawaiian culture and values
- Have a better sense of themselves that permeates into other situations.

In phase one we merely desired to determine (a) whether we were meeting one of our Center goal which is to increase enrichment educational opportunities for students and (b) to know if students were making connections with any or all components of the Nā Pua No'eau Program Model.

Phase Two. Phase two was a more in-depth investigation that built upon what we learned in phase one. Phase two was designed with an assumption in mind, the assumption that with more student participation in Center programs, the greater the Center's influence would be (i.e. reparticipation was a key idea learned in phase one). During the 1996-97 program year, approximately 20 select students with a history of various program participation were interviewed to ascertain the specific ways in which they were influenced.

These students told us that:

- They were allowed, to name a few, to venture over volcano flows, navigate ocean voyaging canoes, develop web sites and create original art pieces all the while learning more about their Hawaiian culture.
- These experiential learning opportunities have motivated them to learn for learning sake and discover areas of great interests.
- They also noted their personal relationships developed with their nā kumu—accomplished artists, a geophysicist, navigators, university professors, medical students and doctors, and teachers—as they contemplated educational and career goals far beyond what they and their parents may have thought possible.

Noelani Puniwai is somewhat typical of the way in which the variety of experiences and reparticipation cumulatively built upon the educational persistence of nā haumana and their families. Noelani is currently attending the University of Hawai'i at Hilo and progressing along with her college plans. Her Nā Pua No'eau Student History Profile lists information regarding her program participation and the excerpted section (of a chapter to be published) reveal in more detail the specific ways in which her educational choices were influenced (see Appendix A).

Perhaps most surprisingly in what we learned from phase two, was the fact that several of the students recalled and cited specific, one-time events (as opposed to the variety and continued series of program participation) that have been most influential in what they were doing. For example, as a Nā Pua No'eau student who witnessed the graduation of medical students at the John A. Burns School of Medicine, this event was crucial for one student who, at the time of the interview, was studying at a northwest college for a technical position in the medical field. For another student, three specific events seemed most crucial in her decision and ability to attend Hawaii Pacific College in pursuit of a science-related college degree. These events, as a Nā Pua No'eau aquaculture student, were: (a) the feeling of fishpond sediment oozing between her fingers and wading in water up to her knees, (b) the encouragement received and her achievements recognized by her then kumu Dr. Kevin Hopkins, and (c) the awarding of Center certificates which she since had kept and brought with her to the phase two interview.

For yet another student, the story of Kanoa Nelson is shared. At the age of 17 years the first time program participation for Kanoa was Ho'okalai, Summer Institute. This program with kumu Alapa'i Hanapi proved to be a turning point in his life as the attached article in Appendix B reveals. At the time of his phase two interview, Kanoa was featured in a local television news broadcast which reported on his first professional, art show at Kapi'olani Community College.

Phase Three. From previous attempts at ascertaining Center impact, we know that several factors are key:

- Reparticipation
- Presence of specific "turning points"
- Aspects of Nā Pua No'eau Program Model.

With mounting documentation that indeed we are effective in nurturing the potential of our students, in phase three of the impact studies we are now attempting to contact all students, if not most, who have participated in any Center programs and "graduated" from Nā Pua No'eau. Phase three will be conducted in order to:

1. validate previous findings
2. gain a more intimate understanding of underlying circumstances that allow students to realize their potential
3. Better gauge our efficacy by turning our attention toward long-term impact.

This final phase will be conducted within the next two to three months and will involve mail-out questionnaires and phone contact. Because of recent staff accomplishments in ensuring the accuracy and comprehensiveness of Center database, we are now able to proceed. Nā haumana will be asked to:

- Tell us what they are currently doing (i.e. going to school, participating in school or community organizations, working, began a business, raising a family, living outside of Hawai'i, etc.)
- Recall their programming experiences with Nā Pua No'eau
- Identify what about Nā Pua No'eau that to this day worked best for them
- Tell us what, if any, influences Nā Pua has had in what they accomplished thus far (goal-setting, pursuit of an interest area, etc.)
- Offer specific ways in which Nā Pua could have further developed their interests and abilities
- Offer any other mana'o that they may want us to know.

Findings from all three phases of the impact studies will be integrated with a Center report chronicling the 10-year development of Center programs and student participation in these programs. Student demographic information (gender, grade level, and community representation) will be included in this document revealing who the students are and where they come from. The appendices offer a sneak preview. Currently we have a database record of 5,248 students who have participated in Center programs (this number excludes some students). An additional count of 8,319 students reveals multiple program participation by these 5,248 students.

We look forward to the completion of this benchmark document because we feel it will help us to refine our continuing efforts in meeting the learning needs of our children.

Thank you for your concern and congressional leadership.

Appendix A

Noelani Puniwai – Student History Profile
Noelani Puniwai – Excerpted Section**STUDENT HISTORY PROFILE****Student Information**

| | | |
|--|--|----------------------------|
| Puniwai, Noelani P. (Noe) P. O. Box 467 Kurtistown, HI 96760 | SS#: _____ DOB: 07/21/78 Gender: F ID #: 782978 | 1st Program Date: 07/22/90 |
| School: University of Hawai'i at Hilo | Grade: G | |
| Head of Household: Puniwai, Judy | Res: 808-966-6356 Bus: 808-969-7455 | |
| Other Guardian: Puniwai, Gary | Res: 808-966-6356 Bus: 808-967-8844 | |
| Lives with: Parents | | |

Student History

| Class | Program | Location | Date | Days |
|--|---------------------|-----------------|----------|-------------|
| Hōkūle'a | Summer Institute | Hilo | 07/22/90 | 14 |
| Hawai'i in Profile | Summer Institute | Hilo | 07/22/91 | 12 |
| Hawai'i Hawaiian Style I | Summer Institute | Hilo | 06/15/92 | |
| Super Creativity Saturday | Enrichment | Hilo | 11/21/92 | |
| Super High Day (SHD) | Enrichment | Hilo | 01/28/93 | 1 |
| Super Science Saturday | Enrichment | Hilo | 02/20/93 | 1 |
| Mo'ōlelo | Summer Institute | Hilo | 07/11/93 | 14 |
| Super High Day | Enrichment | Hilo | 01/28/94 | 1 |
| Social Studies | Nā'imiloa | Waiākea High | 07/01/94 | School year |
| Historical Drama | Summer Institute II | Hilo | 07/01/94 | 19 |
| Wilderness Trek | Project Ho'omau | Major Islands | 12/03/94 | |
| Wilderness Trek | Project Ho'omau | Hawai'i | 01/13/95 | 4 |
| Hawaiian Language & Leadership (SHD) | Enrichment | Hilo | 01/27/95 | 1 |
| Wilderness Trek | Project Ho'omau | Hawai'i | 02/17/95 | 4 |
| Wilderness Trek | Project Ho'omau | Hawai'i | 03/25/95 | 3 |
| Social Studies | Nā'imiloa | Waiākea High | 07/01/95 | School year |
| Super Makahiki Day | Nā'imiloa | St. Joseph High | 12/06/95 | 1 |
| HITS Conference | Project Ho'omau | Major Islands | 12/16/95 | |
| Ki A'i & Mo'ōlelo (SHD) | Enrichment | Hilo | 01/26/96 | 1 |
| Marine Science Mentorship (Dr. Brian Tissot) | Project Ho'omau | Hawai'i | 06/18/96 | 13 |
| Total Days | | | | 89+ |

Post-Program & Professional Development

| | | | | |
|----------------------|----------------------------------|----------------------------------|-------|-----------------|
| Marine Biology Major | Undergraduate (Dr. Brian Tissot) | University of Hawai'i at Hilo | 08/96 | School year |
| Marine Science | National Exchange Program | University of Western Washington | 01/98 | Spring semester |

Noelani Puniwai – Excerpted Section

Noelani Puniwai is now attending her second year at the University of Hawai'i at Hilo. She is majoring in marine science and receiving guidance and instruction from a former NPN mentor, Dr. Brian Tissot. Noelani is also currently one of eight selected students from across the nation who in her spring 1998 semester is studying in an exchange, marine science program at the University of Western Washington. Noe is someone of multi-interests and talents who, in her own words, "came [to Nā Pua No'eau] very shy, motivated but not focused" at the age of 13 years.

I was doing a lot of things...learning about different things...I wasn't aware of issues at that time. Summer Institute opened me up to issues...meeting more people. I was [before NPN] more secluded...[at Summer Institute] I learned how friendly people can be, how to share my thoughts and feelings and not to be ashamed and shy...not just think about yourself but that you're part of a group...exposed to what I didn't know because there were all these people who knew more than me, more of other things made me want to be more educated, to learn more. I would be a very different person without NPN...*kumu* (teachers), friends helped me to decide where I want to go. I love the ocean, to learn different aspects of it...sailing, aquaculture, growing things in the water.

When others said to her science was not for women, NPN *kumu* and NPN peers said "get what you love and go from there". NPN *kumu* have also "opened ways" for Noe to explore her Hawaiianess as she says she wasn't raised in the traditional Hawaiian sense.

Now thoughts of obtaining a master and doctorate degrees are present however, Noe has expressed a clear conviction to be fluent in Hawaiian, have a marine science degree and teaching certificate so that she can teach others what she knows. The Hawaiian language is a part of who she is and is valuable to her when referring to the chants, songs, and stories which are related to her areas of interests. The Hawaiian perspective of the ocean, "how *kumu* Kaipo showed me to bond with the ocean and have that water connection", is as important to her as the academic approach to science. At present Noe says, there are very few Hawaiians in marine science. From what she is aware of, she is one of three at UHH. Noelani further says,

People don't know much about physics...they want to save the environment but they don't know how it's formed...we need to learn how to better regulate rather than saying can't fish or kick people out... the ocean is something we're just learning about within the last 50 years...and where we see human impacts: green house effect, pollution, over fishing. My major effect [contribution] will be teaching people about the ocean so they can figure out how to save it. We're still in the learning process so we need to get the awareness.

Noe's first learning experience with Nā Pua No'eau was aboard the Hōkūle'a (voyaging canoe) learning about "the stars, ocean and the waves". She continued her participation with Center programs at various levels of intensity by attending programs as Super Enrichment Saturday and qualifying for Summer Institute, Project Ho'omau, and a marine science mentorship position. Noe also "gave back" by being a teacher assistant during the Super Science Saturday held on February 25, 1995.

Appendix B

Kanoa Nelson – Newspaper Article
Kanoa Nelson – Student History Profile

Hawaiian Youth Displays Art in Library

Kapi'ō Sep. 16, 1997

By Daisy Carvajal
Production Editor

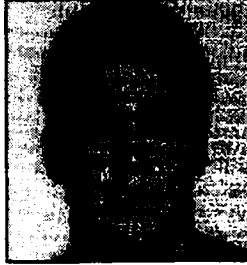
Kanoa Nelson is a young and talented artist that continues to preserve the Hawaiian culture through his creations of woodcarvings, paintings, and drawings. His focus enhances a theme that he feels may strike many Hawaiians. Nelson calls it "Touch of Hawaii."

Nelson began to shine at the early age of 17 when he first started carving. He grew up in Kapahulu, graduated from Kalani High School, and now resides on Windward side.

Nelson has had his share of trouble with a number of arrests in his past. David Behlke, art instructor at KCC, explains that Nelson's mother, Niki Miller, is very happy to see that his life is finally turning around.

Nelson's mother entered him in the Na Pua No'e'au program for gifted and talented Hawaiian kids on the Big Island where he took carving classes.

"Just recently," Nelson said, "I received a hundred dollar award from the Sunshine Gallery Windward Artists." He adds that he just entered a

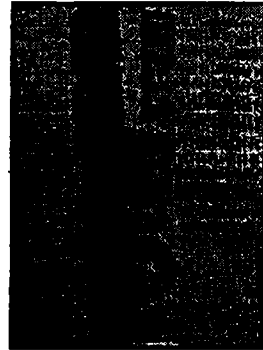


few more carvings at the Japanese Council of Commerce."

Nelson has already completed 12 different forms of wood carvings, some of which are displayed here at KCC library along with a number of paintings. Among the most common woods used in his carvings is Milo.

"It takes about a solid three weeks for me to complete a wood carving," said Nelson. "I do most of my work on Molokai at a place called Aha Ino because it's near the ocean" said Nelson.

Nelson, now 21, plans to pursue this talent as a career. Right now he is enjoying himself as he transports himself with a skateboard. He will continue to carve with the help of his teacher, Alapai Hanapai. "Hopefully," Nelson adds, "I can make money, so I can travel."



Nā Pua No'e'au

Oct. 1997

Ka Wai Ola O'aha
Nā Pua No'e'au, Center for Gifted and Talented Native Hawaiian Children, is accepting applications for its Super Enrichment Saturdays program. Students of Hawaiian ancestry in grades K - 12 are eligible to participate. For application forms, contact Nā Pua No'e'au on the following island: Hawai'i (Hilo) 933-7678, O'ahu 956-9410, Maui 242-6153, Kana'i 245-5042.

STUDENT INFORMATION

NELSON, KANOA M (KANOA)
 46-274 AHUI NANI PLACE
 KANEOHE, HI 96744
 O

SS#: - -
 DOB: 02/15/76
 Gender: M
 ID Number: 322306

School: KALANI HIGH

Grade: G

Head of Household: NELSON, NICOLA

Phone Numbers
 Res: 808-236-3457
 Bus: 808-247-4466

Other Guardian: ,

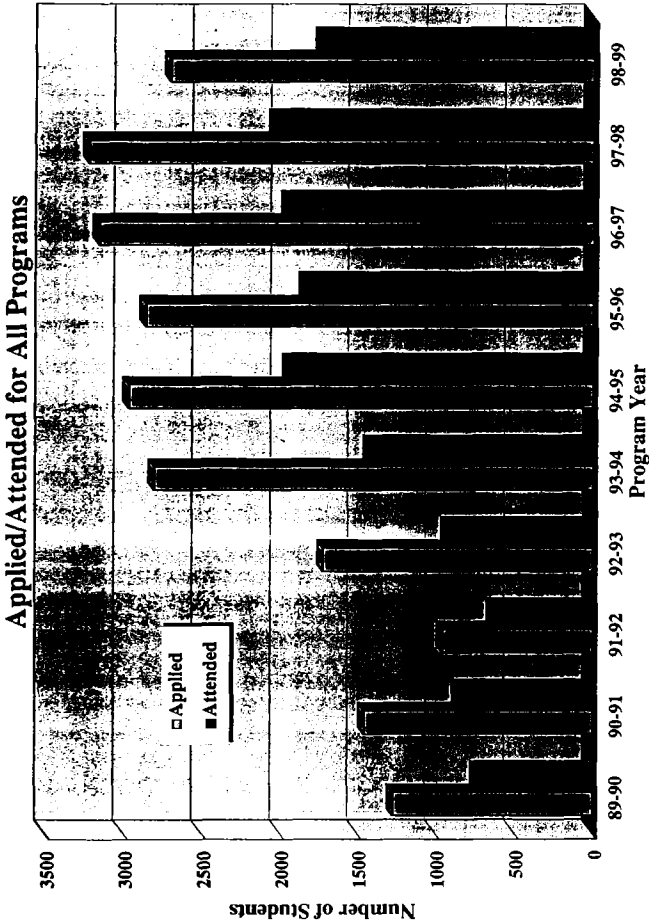
Res: 808- -
 Bus: 808- -

Lives with: MOTHER

-----Student History-----

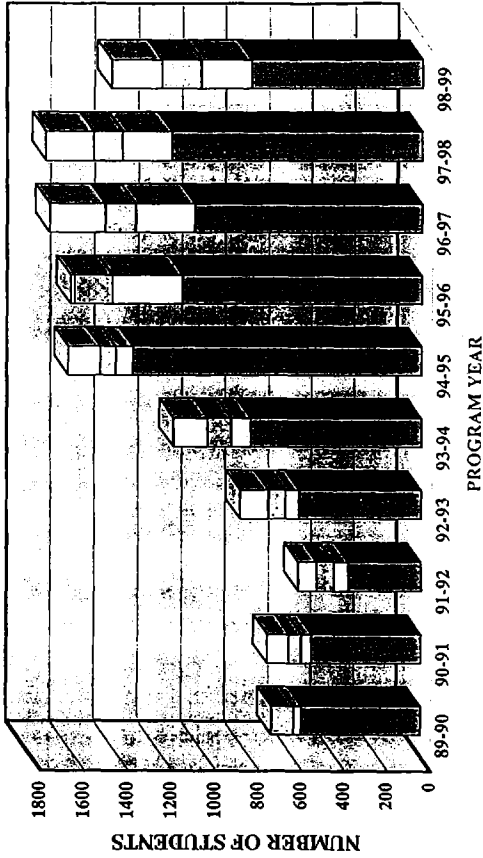
| Class Session | Location | Date | Days |
|-----------------------|---------------------|----------|------|
| * 1 HO`OKALAI..... | Hilo..... | 06/21/93 | 12 |
| * K HO`OKALAI..... | Hilo..... | 12/11/93 | 1 |
| * K HO`OKALAI..... | Moloka`i..... | 01/15/94 | 2 |
| * K HO`OKALAI..... | Moloka`i..... | 03/12/94 | 2 |
| * K HO`OKALAI..... | Kaua`i..... | 05/14/94 | 2 |
| * 2 HO`OKALAI..... | Hilo..... | 07/11/94 | 19 |
| X GRADUATED 1994..... | ALL..... | 07/31/94 | |
| H HO`OKALAI..... | Major Islands.. | 12/03/94 | |
| * H HO`OKALAI..... | Hawai`i..... | 03/24/95 | 3 |
| * H HO`OKALAI..... | Hawai`i..... | 04/21/95 | 3 |
| * H HO`OKALAI..... | Kaua`i..... | 05/12/95 | 3 |
| * - Attended | Total days attended | | 47 |

Appendix C
Reference Graph – Applied/Attended for All Programs
Reference Graph – Attendance by Programs



NOTES: 1. Counts are exclusive of Kamalani Childrens Chorus, Elementary School Project, Lana'i Super Enrichment Saturday.

ATTENDANCE BY PROGRAM



Major Programs

| | | | | | | | | | | |
|-----------------------------|-----|-----|-----|-----|-----|------|--------|------|------|-----|
| □ Kupulau | 0 | 101 | 87 | 130 | 157 | 144 | 17 | 252 | 217 | 228 |
| □ Summer Institute | 105 | 60 | 79 | 80 | 110 | 72** | 173 | 139 | 132 | 180 |
| □ Ho'omāmalama | 37 | 46 | 68 | 64 | 88 | 76 | 319*** | 271 | 224 | 231 |
| □ Super Enrichment Saturday | 555 | 511 | 339 | 570 | 797 | 1339 | 1112 | 1056 | 1162 | 798 |

Notes:

- * 95-96 Kupulau (17): No Summer Institute Kupulau due to no Summer Institute in 1995
- ** 94-95 Summer Institute (72): No Summer Institute in East Hawaii due to center funding hiatus
- *** 95-96 Ho'omāmalama: Counts hereafter include Ho'omāmalama Saturdays (4 sessions per year).

Testimony

Provided to the members of the Senate Appropriations, Subcommittee on Labor,
Health and Human Services, Education and related agencies.

by:

Nāmaka Rawlins, Director
'Aha Pūnana Leo

Topic: Native Hawaiian Education Act
1 December 1999

Aloha mai kākou e ke Kōmuke Kuleana 'Ōiwi 'Amelika a me nā kāko'o:

I am Nāmaka Rawlins, Executive Director of the 'Aha Pūnana Leo, Inc. I am here to testify in support of Senate Bill 1767, Native Hawaiian Education Reauthorization Act.

The 'Aha Pūnana Leo currently receives federal funding under three (3) Sections of the Native Hawaiian Education Act for the integration of language, culture and 'ohana into education. Section 9205, Native Hawaiian Family Based Education Centers; Section 9206, Native Hawaiian Higher Education Program; and Section 9209, Native Hawaiian Curriculum Development, Teacher Training and Recruitment Program. We have made considerable progress in the long process of reestablishing education through the Hawaiian language, a century after government closure of the Hawaiian medium schools. Much of our progress has been due to working together with others both here in Hawai'i and beyond Hawai'i.

The heart of the 'Aha Pūnana Leo program is its Native Hawaiian Family Based Education Centers. Our organization began in 1983 as a coordinated grassroots statewide effort to assure the revitalization of the Hawaiian language and with it education through the Hawaiian language. We opened our first preschool in 1984 with no funds but a determination to succeed. Within three years we had spread to all counties of the state and were entering the public school system. Five years later we received our first federal assistance under the Native Hawaiian Education Act in

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1989. We now have fourteen Family-Based Education Centers. Eleven of these are Pūnana Leo preschools, which then feed into a system of streams of Hawaiian Language Immersion Schools developed by the State of Hawai'i in response to the need to continue education through Hawaiian. This statewide stream of public schools is also served by us as a follow up program, primarily with curriculum materials, teacher training, and technology.

Our three other family based centers are part of a program to provide innovative "out of the box" models of infant through grade twelve education through Hawaiian. Located on three separate islands, these are operated in partnership with the Department of Education and the University of Hawai'i at Hilo's College of Hawaiian Language laboratory school program as well as other local partners. The focus within these model schools is innovative educational techniques and the elimination of educational system institutional barriers that prevent development of Native Hawaiian family-based education through the Hawaiian language and culture to its maximum potential.

Today there are some 2,000 students enrolled in Hawaiian medium schools in Hawai'i. This past year, the first eleven seniors in the Hawaiian medium school system graduated from high school, including five from one of our partnership laboratory model sites. I am proud to report that these five students, not only continued on to college, but that all were enrolled in college courses while still seniors with grade point averages from 2.9 to 3.5. Furthermore all passed the English composition qualifying examination which so many Native Hawaiian students educated in English find difficult.

Our second area of federal funding is higher education scholarships. The 'Aha Pūnana Leo has long been concerned that one's connection to Hawaiian culture and the Native Hawaiian community is often in inverse proportion to the amount of education one has. This, we see, as very dangerous for Native Hawaiians both as a community and as individuals. Our college scholarship program focuses on simultaneously addressing higher education development, Native Hawaiian

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cultural development, and Native Hawaiian family development. This program has grown out of the structure of Pūnana Leo family-based program centers, especially a requirement that parents take classes to increase their knowledge of Hawaiian for practical application in the lives of their children. Many of these parents began expanding from on-site parent classes to attending a college Hawaiian language classes. This led to a familiarity with higher education and often to taking courses in other fields which eventually led to major career changes in their lives. Many of the people that work in our offices are parents of children who developed skills at the university level after initially attending the university for Hawaiian language classes.

Our scholarship program is thus based on our experience with Hawaiian families, rather than based on traditional college scholarship programs for minorities. Our scholarship recipients, even those attending mainland colleges, take Hawaiian to fulfill college second language course requirements, sometimes through summer courses here in Hawai'i. They continue to study the Hawaiian language and culture through their entire college undergraduate and graduate career as they pursue their particular choice of major. This assures that these students remain connected to, and grow in, their culture, and not grow away from it as they pursue diverse new knowledge and skills. It also assures that once they graduate, they can provide their services to the Hawaiian community through its own indigenous language.

The connection to the Hawaiian community and its focus on the family is also maintained by requiring a family member of each scholarship recipient to take formal 'Aha Pūnana Leo provided courses in Hawaiian language. This gives parents insight into the nature of self and cultural reflection as well as studying expected of college students. This also provides a shared experience and strengthens family communication.

Another unique feature of our scholarship program is recipient gatherings to discuss not only their own individual progress, but issues of importance to the Native Hawaiian community as a whole. These gatherings are conducted through

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the Native Hawaiian language and culture at an 'Aha Pūnana Leo model school site and demonstrate the compatibility of contemporary life with daily living of Hawaiian traditions.

Our third area of federal grant support - Native Hawaiian Curriculum Development, Teacher Training and Recruitment - has considerable interface with our Native Hawaiian Family - Based Education Centers and their follow up programs in the public school system. The 2,000 students in this system of Hawaiian language schools are the beneficiaries of this effort, and to a lesser extent so too are the some 2,000 high school students and some 2,000 college students studying the Hawaiian language in Hawai'i every year who use some of these materials as well.

To understand the importance of support in curriculum and teacher development, one must recall that for nearly a century it was illegal in Hawai'i to teach through Hawaiian. No curriculum materials in Hawaiian existed when we began our preschools and moved with our families into the public schools. There were no teachers trained to teach through Hawaiian and university teacher training programs through English were unable to meet the unique needs of our programs. Finally, Hawaiian had stagnated for nearly a century and had not continued to develop modern vocabulary and adapt to new technology as it had during the Hawaiian Monarchy. While there remain very significant shortages, barriers, and relative deficiencies between Hawaiian medium and English medium programs available to Native Hawaiian students, we are making considerable progress in the areas of curriculum and teacher development.

Our first goal of simply providing the basics in terms of translated materials and vocabulary to allow students to be educated entirely through Hawaiian through grade 12 has been reached. We are now in the process of revisiting the entire preschool through high school curriculum to create original and specially adapted materials designed to reflect the Native Hawaiian experience and perspective within the metaphors and beauty of the traditional Hawaiian language. This curriculum is to be built around the Kumu Honua Maui Ola Native Hawaiian Language

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Educational Philosophy document developed by the 'Aha Pūnana Leo and its partners. This same philosophy is being used as the core focus of the Kahuawaiola Hawaiian Language Medium Teacher training program which we are developing in partnership with the College of Hawaiian Language of the University of Hawai'i at Hilo and also in the Kūkamaile In-Service Teacher Training Program at the University of Hawai'i at Mānoa with which we have partnered.

Central to any successful curriculum and teacher training effort involving multiple sites and many participants is coordination, efficient dissemination of resources, and communication to meet needs. We have been especially successful in these areas and have many visitors from throughout the world who are interested in learning from our experience and example.

Because our consortium agreement with the College of Hawaiian language at the University of Hawai'i at Hilo is a central factor in the coordinated effort, I am shortening my testimony in this area in order that Keiki Kawai'ae'a from the College can concentrate on this area. I want to tell you, however, that our use of technology is outstanding with the world's most developed computer system in an indigenous language, internationally and nationally recognized video materials, and expanded use of interactive television in Hawaiian to compensate for teacher shortages and geographic isolation. We have ballanced our strengths in technology with a strong focus on the land and natural resources which define our Native Hawaiian people. Participants in our model sites demonstrate how Hawaiian traditions can be updated for today's world to be used in hands-on learning in science, mathematics, and health with direct application in maintaining a strong community, environment, and economy. Our two acre native garden and animal husbandry complex at our Nāwahīokalani'ōpu'u model site, for example, is the most developed ecologically based such program in Hawai'i and visited and used by many Native Hawaiian groups and individuals outside our direct service group of students. Mr. James Nani'ole will speak later on this feature of our joint program.

At this time, I would like to address areas in the draft that with modified wording

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could better help us serve the Native Hawaiian community.

First, there is a need for direct educational services in programs conducted in Hawaiian beyond the preschool level. Under the 1994 guidelines as interpreted by the US Department of Education, except for curriculum developers in an actual test classroom, direct educational services are not allowed in Hawaiian medium elementary, intermediate and high schools. This is a major difficulty for Hawaiian language schools. Many of the direct educational services available in public schools to Native Hawaiian students in English language programs, are not available in the public schools through Hawaiian. For example, gifted and talented and special education services are only available in English, as are typically counseling, tutoring, sports, and courses in specialty areas such as fine arts and auto mechanics. This great imbalance in basic resources, is justification for special direct educational services support and is in accordance with the prioritization of Hawaiian language education in the Act.

Hawaiian immersion schools face the additional difficulty that often more than half the incoming class at kindergarten has never spoken any Hawaiian. Educational advancement is harmed by the added burden of addressing extreme differences in classroom language fluency and literacy both for those who have been educated in Hawaiian in the preschool program of the Pūnana Leo and those who know no Hawaiian. I see direct educational services focusing on literacy in Hawaiian in the early elementary years as one way to address this need if the wording of the Act is changed to clearly allow this.

It is also important to realize that in Hawaiian language programs students strive for high literacy in two languages rather than only one. Literacy in English is not taught in Hawaiian immersion programs until grade five, a delay supported by important international research. However, as the Act is now written, special assistance for enhanced literacy activities ends at grade three, two grades before English literacy is introduced in Hawaiian language immersion classes. Changes need to be made to accomodate the unique nature of k-12 programs taught through

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Hawaiian

Another area requiring attention is the higher education provisions. There is a need to make the higher education provisions explicitly supportive of a family and culture based approach and to address the near total lack of fluent Hawaiian speaking Native Hawaiians in careers filled by college educated persons, a shortage even more severe than the general underrepresentation of Native Hawaiians in the professions. As the bill is now written, there is no incentive to combine higher education with fluency in the Hawaiian language and the lack of explicit support for a family and culture based approach to Native Hawaiian higher education implies that the intent of the bill does not include such an approach. I have attached suggested changes to the bill to the end of this testimony.

I believe that it is essential that Congress realize how important this bill is to the support of Native Hawaiian education and especially our specific area of revitalized education through the Native Hawaiian language.

Contrary to the rumors in Congress, the private Kamehameha Schools are not involved in Hawaiian language medium education either at the preschool level or any other level. Indeed, outside the 'Aha Pūnana Leo preschools, the Kula Kaiapuni Hawai'i public schools, and a preschool program for teachers' children at one Kula Kaiapuni Hawai'i school there are no other programs conducted through Hawaiian in the state. All other private and other government schools only provided education through English, a legacy of the long ban on Hawaiian.

The state's contribution in Hawaiian medium education has been insufficient to meet the major challenge of reestablishing that which was destroyed. There are no state funds for Hawaiian language preschools. At the University of Hawai'i level support for Hawaiian language is actually smaller than for foreign languages and within the state public schools, a small extra fund to support Hawaiian immersion has not ballanced cost of standard services such as transportation and the lack of other services through Hawaiian that are generally available through English.

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This Act has thus been crucial to the revitalization of education through the Native Hawaiian language and the activities that have occurred in this area have made Hawai'i an international example of the positive effects of education through an indigenous language. Recently we were invited to represent innovative education initiatives by indigenous peoples at the Year 2000 World's Fair to be held in Hannover, Germany.

It is especially appropriate that the Federal government which long placed a ban on education through the indigenous languages of the United States, is now providing support for the reestablishment of such education. While the earlier ban resulted in the plummeting of Hawaiian educational achievement from one of the highest in the world to the present state, we are now making good progress in reestablishing what we lost and building even higher upon that base.

In closing, I would like to express my support for the many other fine projects being funded under this bill, not simply those in our own particular area. There is much need in the Hawaiian community. Mahalo for your dedicated efforts on behalf of this bill and providing me an opportunity to speak before you on the bill.

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APPENDIX

We ask the following changes with deletions between slashes and additions underlined:

SEC. 9205 (3) (C) activities that enhance beginning reading and literacy among Native Hawaiian students in kindergarten through third grade in either Hawaiian or English and assistance in the addressing distinct features of combined English and Hawaiian literacy for Hawaiian speakers in grades five and six.

SEC. 9205 (3) (I) (i) provision of full or partial scholarships for undergraduate or graduate study that are awarded to students based on their academic promise and financial need or on their participation in a concurrent Hawaiian fluency development program. with a priority, at the graduate level, given to students entering professions in which Native Hawaiians are underrepresented;

SEC 9205 (4) PROGRAMS PROVIDED THROUGH HAWAIIAN. - The Secretary shall not establish a policy under this part that restricts requirements of use of the Hawaiian language, or study of the Hawaiian language, or of family participation related to a Hawaiian language program nor shall the Secretary establish a policy restricting programs provided through the Hawaiian language from carrying out activities under this part through direct educational services in schools where programs provided through English have greater access to resources.

A testimony from Pualani Kanaka'ole Kanahele, an educator with Hawai'i Community College, who is in favor of reinstating the "Native Hawaiian Education Reauthorization Act".

Nov. 26, 1999

It is a necessary part of our daily life, as Hawaiian educators, to be aware of the quality of education for Native Hawaiian children. When one is a Native Hawaiian teacher who teaches Hawaiian cultural practices in and out of the education system, teaching then, is not an occupation it is a lifestyle. You are teaching the children who they are inwardly and outwardly. You are teaching from whom they descend and what they can possibly become. You teach how to live in this environment the way their ancestors did because their practices were tried and true and refined through many generations of existence.

Despite all hardships, we chose to continue living here on our islands because the land is one of our basic, tangible identity as Hawaiians. Our instinctive values, which we inherited, identify with this land, the air above and the ocean surrounding it. These three spaces of existence provide our names, our food, our medicine, our education, our playground, our living space and our burial place.

As we further acculturate with new introduced concepts which demands space and time, we lessen our own existing space. New introduced education and concepts are beneficial because it expands our knowledge and teaches us how to live in and for the greater society. Too much new concepts and education is also detrimental to these islands and to Native Hawaiians because, 1) we have lost sight of our own existence 2) we have been educated out of existence 3) many of us value money and a right to earn a living and live comfortably away from the islands 4) our practices have been devalued therefore causing a psychological domino effect of the people, the land, the ocean and the space above us 5) we are forgetting to live as island people.

We have become Americans, which is not a bad thing necessarily, however Americans live on a continent. They do continental things which are detrimental to the islands having a limited land base. Most of the people who migrated to Hawai'i come from continents or large island masses. We have 6 livable islands and are struggling to maintain

the quality of these islands and island lifestyle with the masses of people and everybody else's practices and lifestyle.

Our education system originates from the continent with continental mentality. Our children are failing in this system because we have not adjusted the system to fit our needs. We imitate all and everything that was are still being introduced without having the time to internalize it and finding great value in it. Some of us have the wherewithal to get over this hurdle and come back to help others to get through this stage of their life because that is what is required. What we should be doing at this time of the children's life is helping to build their soul.

Most of the information, education and religions coming to Hawai'i have not taken the time to find out who we are and why we cling adamantly to this lifestyle. Everything has been handed to us and plopped in our faces because of the mistaken assumption that what we have is or was not valuable. Hawaiian language has only been accepted into our schools approximately within the last 10 years. Before this time Hawaiian language was banned from being spoken in school and after a while considered a foreign language. Hawaiians were left out of the developing plans for the island. Education provided us the right to fight for our native rights which includes 1) native gathering rights 2) repatriation of our native bones 3) cultural impact statements 4) places for Native Hawaiian religious and family practices 5) right for input into the development of Mauna Kea, etc. etc. These are the kinds of things we should be teaching our children.

The reality of education is the fact that not all of our children will become doctors, teachers, lawyers, business men or other professionals. In this education system we teach them to aspire to professionalism with his/her eye toward these goals. We don't teach them to take care of the land they live on or how to become great farmers or excellent fishermen. These and many others are options our education system should provide, but don't and the Native Hawaiian Education Act must be able to provide this necessary task.

The attachment is a short and singular example for the beginnings of an excellent curriculum for the area of Native Hawaiian studies. This prose is a summary of a lengthy poetry of our history. The idea of the Native Hawaiian Education Act is a valuable vehicle to channel the

thoughts and process of our lifestyle past, present and hopefully future. I am not only looking at Native Hawaiian Education but Hawaiian education for Native Hawaiians. It is after all the building blocks for one's soul.

The Native Hawaiian education programs should remain and be cited as "Native Hawaiian Education Reauthorization Act".

Traditional Hawaiian Philosophy

The KUMULIPO is a mele ko'ihonua (genealogical chant). It is a remembrance from the lipo (dark depth) of our deep past to the lipo of our unknown future. It heralds existence from dawn to dawn or the numerous beginnings and endings. The Kumulipo acknowledges the walewale as the earthy matter from which all forms have ascended. The fundamental images, thoughts, forms and shapes from walewale evolved and increased into familial patterns. It is the organic inception of all family systems.

The KUMULIPO articulates and reveals the connections of the sky and earth, the earth and ocean, the ocean and land, the land and man, man and gods and returns again to repeat the cycle with the sky and earth, who are the gods. The Kumulipo recognizes that the interrelationship of all things is an everlasting continuum, it is Ponahakeola, the chaotic whirlwind of life.

The KUMULIPO echoes the complexities and details of the Hawaiian thought process. His skillful observation and examination brought understanding and respect to everything in his world. He realized that the powers for growth and bounty were the basic universal elements. The moon cycle was the principle motivator of the earth. It generated extreme movements of the ocean, and caused the eyes of the land and sea to bloom and it dictated the time for earth to commence or rest from production. The sun and rain were the penetrating nourishing forces into the earth. The wind, ocean currents and rivers provided mobility for things and objects incapable of movement. The Hawaiian and all other natural forms of his world were the beneficiaries of this primal cadence and flow with the rhythm of the universe.

The KUMULIPO maintains the theme of survival, urgency for life and preservation of all species with procreation and evolution as the sinew. The dualistic nature of this chant supports this theme. The dichotomy of land-ocean pairing strengthened the notion for procreation and survival of the species. The drama of manipulation between Wākea, sky-father and Papa, earth mother, is the ultimate example of procreation and regeneration. The assimilation with the taro child, the folding in of many generations of forms of Haumea and Hina, with their multiple nature forms continue the episode of preservation, evolution and survival.

The KUMULIPO is the reality of our dim past, the foundation for our present and the pathway into the future. It is a cognizant reminder of our ancestors, their intelligence, failure, defeat and conquest. This chant is a gift which encourages the warrior within us to awake to the contests and challenges, which continue to confront us today, by using ancestral intelligence and experiences with our own intelligence. It is the genealogy which connects the Native Hawaiian to land, sky and ocean.

Pualani Kanaka'ole Kanahele

TESTIMONY IN FAVOR OF THE NATIVE HAWAIIAN EDUCATION ACT
 BY KEIKI KAWAI'AE'A
 HALE KUAMO'O HAWAIIAN LANGUAGE CENTER
 KA HAKA 'ULA O KE'ELIKÖLANI COLLEGE OF HAWAIIAN LANGUAGE
 UNIVERSITY OF HAWAII AT HILO

Aloha e nā kenekoa hanohano i hele mai ē ho'olohe i ka ha'i mana'o 'ana o ko Hawai'i nei no kēia kânāwai ko'iko'i.

Aloha distinguished senators who have come to gather testimony on this important piece of legislation. I am Keiki Kawai'ae'a. Both my husband and I have our ancestral roots on the Island of Maui, but we are here in Hilo because of its important statewide work in Hawaiian language. I am a mother of Hawaiian speaking children in Hawaiian immersion schools and a former Hawaiian immersion teacher and also a former Hawaiian language teacher at the Kamehameha Schools. Here in Hilo I have been directing the work of the Hale Kuamo'o Hawaiian Language Center established in 1989 by the Hawai'i State Legislature to address the curriculum and other needs of Hawaiian language schools. In 1998, we were incorporated into Ka Haka 'Ula O Ke'elikölanī College of Hawaiian language, also established by the legislature to address higher education needs in Hawaiian language.

I am the only full time permanent educational specialist in the Hale Kuamo'o Center. All others working in the Center are temporary hires, many of them students, funded under the Native Hawaiian Education Act. I come before you to urge continuation of the Act, report progress in our efforts to develop curriculum and teachers for Hawaiian immersion schools, and to suggest slight modifications to the bill to strengthen it.

First, I would like to impress upon you of the need for special support for Hawaiian language education. As I am sure you know, the Hawaiian language schools that our great grandparents attended were banned with annexation. As a result, when these schools were revived a mere fifteen years ago, we had no sources of books or teachers. The needs of Hawaiian medium education relative to English medium education remain quite great. Later you will hear of our many accomplishments, but this must be balanced with a realization that English medium programs have access to literally thousands of sources of materials outside Hawai'i, elsewhere in the United States and in overseas English speaking countries. All our Hawaiian language resources are produced right here by our own people.

Second, I would like to impress upon you that the progress that we in the Hale Kuamo'o has been done primarily through working together with others. Our foremost partner has been the 'Aha Pūnana Leo which, like us, has a statewide mission and a philosophy of working with others. Our consortium with the 'Aha Pūnana Leo is the funding source of many of our

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projects with many of the funds obtained under the 'Aha Pūnana Leo name. The partnering of a private entity and a government entity has allowed us to move forward in ways that neither a government entity nor a private entity could do alone.

Other entities that we and the 'Aha Pūnana Leo have worked with to reach our Hawaiian language goals have been truly diverse. Here at the University of Hawai'i at Hilo we have worked with the various departments of our campus and the Nā Pua No'eau Gifted and Talented Program. At the Mānoa campus, we have worked with the Curriculum Research Development Group of the College of Education, the Hālau 'Ike of the Hawaiian Studies Center, and faculty teaching Hawaiian language. With the Department of Education, we coordinate with the Information and Technology Services Office, work jointly in administering our laboratory school program, participate in the 'Aha Kauleo Kaiapuni Hawai'i Hawaiian Immersion Advisory Council, assist individual Hawaiian Immersion sites and second language classrooms for Hawaiian language throughout the state and do contract work with individual Hawaiian immersion school teachers.

Other state entities with which we have worked include the Historic Preservation Division and the Aquatics Division of the Department of Land and Natural resources and the Office of Hawaiian Affairs.

Hawai'i private groups with which we have worked jointly include the Wai'anae Coast Community Alternative Development Corporation, the 'Ahahui 'Ōlelo Hawai'i, the Moanalua Gardens Foundation, the Bishop Museum, Waimānalo Family Nutrition Program, Bank of Hawai'i, and Polynesian Voyaging Society.

We also have many connections outside Hawai'i through which we have done joint printing with other indigenous peoples in their languages and Hawaiian, including other Native Americans, Native Canadians, and New Zealand Māori. We have done additional joint work with Stanford University in California and a private donor in Japan as well as many computer companies such as Apple Computer, Inc., Netscape Communications, Inc. and Soft Arch, Inc.

Third, I would like you to know that your funds and our efforts to combine them with external resources have been well spent and have produced fine results. Our joint work with the 'Aha Pūnana Leo and the inclusion of other partners has given our people the most developed computer system in an indigenous language in the world - one that serves all Hawaiian language schools, centers, and classes, throughout the state for free. This is a major curriculum tool for all Hawaiian language immersion teachers and students.

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Our strengths in technology have resulted in our being selected by the Native Hawaiian Education Council to construct their database for all programs funded under the Act.

We have in our Kahuawaiola Hawaiian Medium Teacher Education Program the first teacher certification program through a Native American language in the United States. This program focuses on teaching using hands on learnign and authentic experiences, methodology that has been shown to work with Native Hawaiian students. Using the māla area at Nāwahīokalani'ōpu'u School we instill in our teachers an ethic to teaching land stewardship, self sufficiency, and a strong sense of place. We continue that methodology in our weell developed in-service teacher program here at the University of Hawai'i at Hilo. Our most recent in-service, held less than a month ago focused on native streams - an extremely rich area for teaching students science, economics, and traditional Hawaiian culture.

We are especially proud of the laboratory school program that we run with the 'Aha Pūnana Leo and Hawai'i State Department of Education. Our Nāwahīokalani'ōpu'u School site is at the cutting edge of integrating traditional Hawaiian learning styles involving hands-on activities centered on Hawaiian traditional use of the land and sea integrated with the latest contemporary science. Our Native Hawaiian Education Act funded māla, an agriculture/horticulture/aquaculture/animal husbandry complex at the school will be addressed in more detail by Mr. Jimmy Nani ole later.

The 'Aha Pūnana Leo and Hale Kuamo'o have very carefully coordinated the development of curriculum materials and our work with others. There are now nearly 1,000 curriculum materials in various academic areas for grades kindergarten through grade 12. The two entities systematically advertise and distribute Hawaiian language curriculum to teachers in public Hawaiian language schools for free. Besides books, the consortium of the 'Aha Pūnana Leo and Hale Kuamo'o provide videos, audio tapes, posters, and a student newspaper all in Hawaiian. This cooperative effort has allowed us to progress a grade a year the past thirteen years with the graduation of our first seniors last May 1999. We are now in the process of revisiting the entire preschool through high school program to strengthen that curriculum.

Besides the computer system that links our teachers and students throughout the state, we also use interactive television. At present this system is used in teacher training to reach the entire state, but for the future there are plans to develop a studio at Nāwahī laboratory school to allow for the transmission of some of the fine courses there to other Hawaiian immersion sites which lack teacher resources. Another means of linking teachers together is our lexicon committee which collects all new words coined for the latest technology and

other new fields needed in education. These terms now numbering over 4,000 are distributed to the schools in an annually updated dictionary as well as being distributed over our very comprehensive webpage called Kualono. I am especially proud of the fact that much of the work that we have done within the Ka Haka 'Ula O Ke'elikōlani and 'Aha Pūnana Leo consortium has been done by students and teachers themselves. We have all grown together.

Fifth, I would like to tell you about some of our challenges and how we propose overcoming them. I would like to add my support for the need for direct educational services for Hawaiian medium schools, orientation of the higher education section toward producing degree holding students who are fluent in Hawaiian and who were educated within a family-based and Hawaiian cultural orientation, and special consideration of the fact that Hawaiian medium schools teach literacy in two languages. I understand that these matters have already been brought to your attention by the 'Aha Pūnana Leo.

I would like to also draw you attention to the fact that now that the Act is a decade old, there are needs for construction funds in some areas. I mentioned earlier the desire to establish a studio to televise classes throughout the state from Nāwahī laboratory school. The family-based education centers also need construction funds since many of them have been long located in older substandard structures.

Also, our College, Ka Haka 'Ula O Ke'elikōlani was established by the legislature in part to serve as a Hawaiian equivalent of the American Indian Tribal Colleges and to focus on Hawaiian language and culture based education for our young people. We now have graduates of the Hawaiian language immersion schools entering our college but we lack the financial resources to develop our programs to better serve them.

Besides Hawaiian students, we are finding ourselves more and more involved with students of other indigenous backgrounds. Our college and its consortium with the 'Aha Pūnana Leo is the most developed indigenous language education effort in the United States. We cover programs from preschool through graduate school. Many American Indian and Alaska Native groups, including tribal colleges, are sending people to visit our consortium sites here in Hilo to learn how to integrate indigenous language and culture revitalization with high quality education.

Native Americans have been joined by Pacific Islanders, both American Pacific Islanders and those from other Pacific countries. Our College serves as the secretariat of the Polynesian Languages Forum, an international

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educational body established with government representatives from each of the thirteen political bodies of Polynesia.

Our involvement with the international indigenous community has created additional responsibilities for us and require additional man power and resources which are presently not funded.

In closing, I wish to express my sincere thanks to Congress for the Native Hawaiian Education Act. I assure you that continued funding is needed and that Ka Haka 'Ula O Ke'elikōlani College will continue to work cooperatively with others to reach the goals of the Act. Mahalo nui loa.

Welina ke aloha e nā kūpuna, Senator Inouye, Senator Akaka, nā mākuā, Chairman Campbell, esteemed members of the Committee of Indian Affairs, ka 'ōhana, nā hoaloha, a me nā haumāna,

I am Kekuhi K. Kanahale-Frias, the first born of Edward and Pualani Kanahale, the granddaughter of Luka and Edith Kanaka'ole of Hawai'i Island and Clinton and Agness Kanahale of Ko'olaupoko, O'ahu. Aloha to all.

Please accept my testimony in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act. I am the Coordinator of Hālau Ho'ona'auo, the Native Hawaiian Community Based Educational Learning Center at Hawai'i Community College in our humble district of Hilo.

At the Native Hawaiian Community Based Educational Learning Center or Hālau Ho'ona'auao at Hawai'i Community College our purpose is simple, 1) to remove obstacles for Native Hawaiians to encourage greater educational attainment and, 2) to collaborate with the community to deliver programs and services to the Native Hawaiian community island wide.

Our program has experienced many successes. Our successes, however, do not belong to us, they belong to each and every native Hawaiian youth, college student, family member and community member that Hālau Ho'ona'auao has been able to assist in any capacity. Please allow me to share some of Hālau Ho'ona'auao's statistics for the past three years.

In 1996-97, our program conducted 17 outreach activities to 841 community members; offered the 'Imi Pono Summer Bridge program for 20 new students; conducted 15 cultural educational workshops for the Hawai'i Island community attended by 840 people, and provided tuition and book assistance to 68 native Hawaiian students attending Hawai'i Community College in addition to counseling, support and retention services to our students.

In 1997-98, Hālau Ho'ona'auao provided counseling services to 226 students in higher education at Hawai'i Community College, assisted a total of 176 native Hawaiian students with tuition, book and/or child care assistance in order attend school in the Fall and Spring semesters. We were able to conduct 7 outreach activities for 136 people in addition to the 52 cultural educational workshops of which 1050 community members island wide were able to participate. We also supported the 'Imi Pono Summer Bridge program in which we were able to recruit and retain 30 new native Hawaiian students. May I add that we were also able to offer 3 one credit courses free of charge to community members in Hilo, Puna and Kona.

In 1998-99 we have been able to serve more native Hawaiians in the Hawai'i Island Community than in previous years. The community based learning center has been able to fulfill its obligations to the native Hawaiian community through nurturing relationships with other community based organizations, Hawaiian organizations, educational institutions and Hawai'i Island's families. These relationships are cultivated when organizations have a like goal and are able to partner in big and small ways to provide programs and services to the native Hawaiian community.

Of a total of 2,911 Hawai'i Island residents served, 2,362 were native Hawaiian. If there is interest on the part of the non-native Hawaiian community to participate in any of Hālau Ho'ona'auao activities, this office does not discourage their participation. The non-native's understanding of native Hawaiians and vibrant culture is a positive aspect in

the viewpoint of this coordinator. We have been honored to assist 265 students attending the UHH, HawCC and West Hawaii with tuition, book and child care assistance. Though lots of work and commitment on the part of our staff and communities, we were able to deliver a total of 75 workshops that included 1744 participants from toddlers to tūtūs. Hālau Ho'ona'auao was invited to offer 6 outreach and recruitment workshops in our most rural communities. We were able to offer far reaching communities 3 more one credit courses, which, may I add, were attended not by college students, but their families. In addition we were able to deliver 2 three credit Hawaiian studies courses that would not have otherwise been available. The following are detailed descriptions of just some of the highlights of the community based education learning center in Hilo.

Patpat 'Ōpio

Kūkulu Kumuhana

Puna: Hālau Ho'ona'auao has been able to continue the afterschool/summer cultural immersion program for 40 of Puna's native Hawaiian youth in 'Ōpīhikao. The youth range from ages 5-18. By developing and implementing a curriculum that uses basic and appropriate Hawaiian cultural practice to increase self-identity, self-confidence and awareness for the environment, the instructor, Ana Kon, has seen measureable improvement in the youth that she is able to service. The program will continue to service youth of Puna as a means of removing obstacles to higher education that youth in rural areas often face.

Ka'ū: CBELC has also been able to assist the Kūkulu Kumuhana program of Ka'ū in meeting some of its cultural/educational objectives for the month long, live in, summer 1999 youth program.

Volcano/Maui: The Volcano based Kūkulu Kumuhana youth program also conducted a 4 week summer program of which 27 students were able to attend and in which Hālau Ho'ona'auao was able to assist in providing educational supplies and transportation to culturally relevant sites.

All Kūkulu Kumuhana programs were active participants in the W.I.P.C.E.

Pana'ewa Summer Youth Program, 1999

In collaboration with QLCC, the Pana'ewa Hawaiian Homes Lands Community Association and Hāola, Hālau Ho'ona'auao was able to provide staffing to implement the 4 week summer youth program of which 35 native Hawaiian youth from grades K-6 participated. The program was held from June 28, 1999 to July 30. Mālia Perreira, student worker, HawCC student and Pana'ewa resident was in charge of spear heading the program.

Keaukaha Summer Youth Enrichment Program, 1999

By working with the Keaukaha Hawaiian Homes Lands Community Association, QLCC, Hilo High School, the Edith Kanaka'ole Foundation, Keaukaha Elementary School and HawCC, Hālau Ho'ona'auao was fortunate to have been an active participant in the delivery of Ke Ana La'abana, the Keaukaha Summer Youth Enrichment Program. The four week intensive program attracted 48 native Hawaiian youth from grades 8-12. The focus of the program is to assist students, who have failed or who are failing in a specific course, to make up the credits necessary to be promoted to the next grade. Subject matter ranging from geometry to social studies is taught. The cultural component of the program is the single most important element of the program in that it cultivates and fosters

necessary relationships; relationship of youth to youth, youth to teacher, youth to family, youth to community and youth to land. In addition to the high school component, returnees who have recently graduated from high school as a result of the program, are given an opportunity to: 1) give back to the program by acting as peer tutors, 2) work for 20 hours a week for the program, and 3) to be exposed to college by taking a 3-credit Hawaiian Studies course taught at the program site. Hālau Ho'ona'auao was able to help provide the means to offer the 3 credit college course, a student worker position and educational supplies. This project was, indeed, the highlight of last year's programs.

Excellence in Education

Hālau Ho'ona'auao sponsored 2 former graduates of 'Imi Pono, Rosemary Burnett, Campus Administrator, and Program Coordinator, Kekuhi Kanahele-Frias to attend and present a workshop about why the 'Imi Pono program is an example of excellence in education.

Kāko'o Kaiāulu

In August of 1999, with support from the educational programs coordinator at Kūlani Correctional Facility, the facility's warden Hawai'i Corrections Administration, Hālau Ho'ona'auao was able to implement a Hawaiian culture class accessible to 11 inmates of which 5 are native Hawaiian. The Hawaiian culture course is an effort to reconnect the student to his identity and to realize his potential contributions to the community. The course is taught by two native Hawaiian male practitioners of culture, Ka'iana Haili and Richard Teanio, both graduates of HawCC. Auntie Ulu, assists with the appropriateness of the curriculum. The instructors are also UHH students whose career goal it is to become active in the rehabilitation of native Hawaiian inmates. The Kūlani classes began on Aug. 24, 1999 and will continue through December. Hālau Ho'ona'auao has hired one of the instructors on a casual hire basis and has supported this effort by purchasing educational supplies. This center is actively recruiting native Hawaiian students at HawCC and UHH who have similar career goals for future classes.

New Initiative: Hōlua Mentorship Program

Hālau Ho'ona'auao sponsored one hōlua workshop during PY 1998-99. As a purposeful continuation of the initial workshop, Hālau Ho'ona'auao will collaborate with Mōhala Ka 'Ike to deliver a mentorship program made up of native Hawaiian community members from Hawai'i and Maui. The purpose of the mentorship program is twofold. Firstly, the hōlua practitioner, Pōhaku Stone, will mentor a core group of students in the holistic practices of the art of hōlua. Consequently, the core group of apprentices will be able to go out into their respective communities to further train interested youth and adults in the physical, aesthetic and spiritual aspects of hōlua. The second goal of the mentorship is to create a statewide hōlua competition that involves an intergenerational interaction between youth, family and community. The curriculum for the apprentices includes research and restoration of ancient hōlua slides currently in a state of disrepair throughout the islands. Hālau Ho'ona'auao is excited at the prospect of seeing this lost art brought to Hawai'i's families as a vehicle to cultural education and renewal of identity.

Although we can measure our success by the amount of Hawai'i Island community members that we are able to assist, the reality is that we are able to reach only a fraction of native Hawaiian students, their families and the Hawai'i Island community. More than once I have had to face the fact that for each student we are able to encourage towards higher educational goals, there were twenty others waiting for the same opportunity. Not waiting for hand outs! Waiting for direction perhaps, just a little encouragement, just enough assistance for one semester, sometimes just enough support to get through one class. To be able to invest in our people's education is a long term engagement. Our goal to elevate the educational status of Native Hawaiians is far from being accomplished. I cannot express that more passionately.

I hope that my testimony has afforded you some information. We will not be there in Washington when you return to present your findings. We will be with you nonetheless. My best regards and appreciation to you all on behalf of my family and I.



ALU LIKE, Inc.

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TESTIMONY

Presented to the United States Senate

Committee on Indian Affairs

Senator Daniel K. Inouye, Minority Chair

Hawai'i Site Hearings

on the

Reauthorization of the Native Hawaiian Education Act

December 1, 1999, Hawai'i

Presented by Sylvia Leong

I am Sylvia Leong, District Coordinator for Hawai'i County, of the Pūlama I Nā Keiki or "Cherish The Children" family-based project with ALU LIKE, Inc. (ALI). This is one of the projects funded by the Family-Based Education Centers section of the Native Hawaiian Education Act. (Improving America's Schools Act of 1994, P.L. 103-382.)

NEEDS

Population

The highest percentage of Native Americans reside in the State of Hawai'i compared to any other state in the nation¹. Native Hawaiians make up the vast majority of the Native American population in Hawai'i.

Native Hawaiians are the fastest growing ethnic group in Hawai'i. They represent approximately 19% of the total state population²; however, this ethnic group makes up 33% of the total births in the State³. This growth trend results in a young population, with the majority of native Hawaiians being 18 years of age or younger⁴.

An average of 6,272 Native Hawaiian births per year occurred between 1993 and 1997⁵. These births have resulted in approximately 31,358 Native Hawaiian children who are currently ages 0-5. This figure represents about one-third of all the children in the State in that age group.

Perinatal Health Risk Factors

Native Hawaiians have higher rates of health risk factors during pregnancy than do other ethnic groups in Hawai'i.

Fewer Native Hawaiian women (73.8%) begin prenatal care during the first trimester than do women in the general population in Hawai'i⁶. Of those pregnant women not receiving prenatal care until the third trimester, almost one-third are Native Hawaiian⁷.

The issue of "children having children" and the harmful effect of substance and tobacco use on the unborn fetus are also major concerns. Over 20% of all births to teenage mothers in Hawai'i are to Native Hawaiians⁸. This is twice as high as the State average of 10.1%⁹. Native Hawaiian mothers use tobacco and alcohol at higher rates than do other ethnic groups in the State. (Table 1)

TABLE 1
Rate per 1000 Mothers Using Alcohol & Tobacco By Race of Mother
Top 5 Ethnic Groups Only - 1993¹⁰

| | Caucasian | Hawaiian | Chinese | Filipino | Japanese | All Other | State |
|--------------|-----------|----------|---------|----------|----------|-----------|-------|
| Tobacco Rate | 8.6 | 17.2 | 2.2 | 5.5 | 7.7 | 6.9 | 9.6 |
| Alcohol Rate | 1.6 | 2.4 | 0.4 | 1.2 | 1.2 | 0.6 | 1.4 |

Economic Risk Factors

In Hawai'i, 23% of Native Hawaiian families with children under the age of 5 have median incomes below the poverty level. This compares to the overall of 11% for the State and 18% for the nation¹¹. The 1996 medial household income in Hawai'i was \$41,772¹². Incomes of Native Hawaiian families with children under 6 years of age average 80.85% of the State medial income, or \$33,773. Of those Native Hawaiian families with both parents present in the home, the medial income is 98.56% of the State, or \$41,170, while incomes of Native Hawaiian families with no husband present average 68.55% of the State medial income¹³, or \$28,635.

The percentage in Hawai'i for all families with children under 6 and no father present is 10.5%, while the percentage for Native Hawaiian families is 12.7%¹⁴. In only 31.2% of the families served by the Pūlama I Nā Keiki Project in FY 1997-1998 were the parents married¹⁵. Native Hawaiian families are also larger than others in the State, with an average of 4.07 persons compared to an average of 3.48 persons for other families in the State¹⁶.

In summary, Native Hawaiian families with children are larger, the parents are less often married, and they have lower incomes than do families in the general population.

Educational Risk Factors

A large percentage of young Native Hawaiian children are educationally at risk and are not receiving services.

Based on analyses of the Peabody Picture Vocabulary Test, approximately 50% of Native Hawaiian children measured at entry to kindergarten are educationally at risk¹⁷. Approximately 52% of at-risk Native Hawaiian preschool aged children are not receiving services¹⁸.

Consequently, a higher percentage of both female and male Native Hawaiians aged 25-34 have less than a high school degree compared to the general population. (Table 2)

Table 2
PERCENT ADULTS WITH LESS THAN HIGH SCHOOL DEGREE¹⁹
Ages 25 - 34

| | Native Hawaiians | State of Hawai'i |
|--------|-------------------------|-------------------------|
| Male | 14.4% | 8.6% |
| Female | 13.4% | 8.5% |

The First Five Years Last Forever

A child's chance of success begins even before he/she is born. "The first window of opportunity for a child's learning begins in the womb."²² This is the time in parenthood when there is the most chance to have a direct and formative effect on the child's developing brain. A mother's emotions, general habits, and her environment affect the fetus.²³ This is why it is so important to work with families as early in pregnancy as possible.

Recent research in brain development confirms the significance of a child's first five years. What happens to an infant in the early weeks of life actually changes the physical structure of the brain. Early brain activity results in an explosion of learning that occurs after birth. Deprived of a stimulating environment, a child's brain suffers. Touch and play develop both cognitive and emotional systems in the infant's brain²⁴. These data underscore the importance of hands-on parenting, talking to the infant, finding time to cuddle, and providing the infant with stimulating experiences. Research shows that parents who read and talk to their children each day create a strong foundation for future academic success²⁵.

In summary, a positive and stimulating interactive environment provided by parents (the child's first teachers) has been shown to reduce child abuse and neglect, reduce reliance on welfare assistance, reduce the need for special education services, and prevent the child from committing later crimes.

1. Kamehameha Schools/Bishop Estate Native Hawaiian Education Survey, 1993
2. Native Hawaiian Data Book, 1996 - page 14
3. *ibid*, p. 64
4. *ibid*, p. 71
5. State of Hawai'i Department of Health, February, 1998
6. Native Hawaiian Data Book, 1996, page 329
7. *ibid*, p. 352
8. *ibid*, p. 353
9. *ibid*, p. 353
10. *ibid*, p. 343
11. Kamehameha Schools/Bishop Estate Report, 1994
12. State of Hawai'i Department of Business & Economic Development Information, 1996
13. Native Hawaiian Data Book, 1996, page 492
14. *ibid*, p. 58
15. ALU LIKE, Inc. Pūlama I Nā Keiki, Annual Evaluation Report, 1997-1998, page 6
16. Native Hawaiian Data Book, 1996, page 58
17. Kamehameha Schools/Bishop Estate Report, 1994
18. *ibid*.
19. *ibid*.
20. The National Education Goals Panel, page 10
21. 1997 Hawai'i Kids Count Data Book, page 20
22. Lisa A. Foster, Education For The 21st Century: The Human Brain & Learning Presentation, 1999, page 5
23. Marian Diamond, The Magic Trees of the Mind, 1998
24. State of Hawai'i Department of Health, Maternal & Child Health Branch, Achieving Good Results For Young Children and Families Report, 1998, page 3
25. *ibid*.

EDUCATION GOALS

The importance of servicing the 0-5 population is recognized by The U.S. Department of Education in its Goal 1, which states that all children will enter school ready to learn. Additionally, the Native Hawaiian Education Program (FY 2000) Goal 1 states that Native Hawaiian students served by this program will enter school ready to learn. This proposal is directly in line with both of these goals.

PROGRAM DESCRIPTION

In 1996 a Partnership of 14 agencies came together to develop a concept design and plan for the continuation of family-based services which were then being provided by Kamehameha Schools, Bishop Estate (KSBE). On October 1, 1997, the Native Hawaiian Family-Based Education Centers Project was successfully transferred from KSBE to ALI under the title, Native Hawaiian Family-Based Education Service Partnership Project. This project is now known by its Hawaiian name, Pūlama I Nā Keiki. Partner members and their local counterparts continue to work closely with the Pūlama I Nā Keiki administrative and site staff on coordinating services to maximize resources and provide appropriate services to as many families as possible.

The current Pūlama I Nā Keiki Project is a family-based education project for families with children (ages 0 to 5) of Hawaiian ancestry. By September 30, 1998 the Pūlama I Nā Keiki

project had increased the number of families served from 228 to 496. It is predicted that by the end of this grant (September 30, 2000) over 800 families will have been served.

The current ALI Pūlama I Nā Keiki project services families on five islands from 12 sites as listed below.

Current Pūlama I Nā Keiki Sites

O'ahu

Windward District

Ko'olauloa Office

Ko'olaupoko Office

Leeward District

Wai'anae Office

Ewa/Waipahu Office

Honolulu District

Honolulu Office

Maui

Central Maui Office

Hana Office

Moloka'i

Kaunakakai Office

Kaua'i

Lihu'e Office

Hawai'i

Kona Office

Waimea Office

Hilo Office

The philosophy is to begin as early as possible, so we are targeting prenatal entry. We will also take families with children up to 6 months of age. The project's mission is to enable parents to provide their children with the best possible opportunities to support school success. Parents play the most important role in how well their children perform in school. This is true even before birth. The program provides families with support, guidance, and assistance in developing knowledge, attitudes, and behaviors that foster children's development and desire to learn.

The program is designed to help families make a child's early learning as successful as possible in order to provide a foundation for his/her future success in school. To achieve this, the program offers a wide range of educational services to families. Services are provided by paraprofessionals, called Parent Educators, who receive extensive training in utilizing the program's curriculum and tools.

Services provided to families by community-based Parent Educators include home visits, workshops, and parent/toddler group activities. The primary means of program delivery, however, is one-to-one home visits, which prove to be an effective way of individualizing the curriculum to better serve the family. The major focus of the Pūlama I Nā Keiki program is given to the 0 - 3 age group.

One of the most important aspects of being "ready" for success in school is the ability to get along with others. The Parent Educators provide this opportunity in Parent/Toddler groups. These groups give both the child and caregiver a chance to interact with other children and families while building relationships. The group environment offers diverse experiences and assists in socialization skills, communication skills, and self-help for children and parents.

Parent Educators play an active role in assisting families to enroll their children in preschools, especially those of partner organizations such as KSBE and 'Aha Pūnana Leo. Preschool opportunities are rather limited in many areas, so staff assist children not enrolled in a center-based preschool in finding other types of preschool-aged activities. Project staff conduct limited parent/child group sessions for this age group.

Curriculum

The Pūlama I Nā Keiki curriculum currently has two parts: 1) prenatal/perinatal and 2) infant/toddler. Both phases emphasize the application of knowledge and skills that result in healthy mothers, babies, and children; on-target child development; and overall school readiness. Whenever possible, Hawaiian culture and values are reflected in, and integrated into, the practices, environment, and activities of the curriculum. Such curriculum materials include a Hawaiian style quilt, or "kapa," which is made by the family during the prenatal period to prepare for the baby's arrival. In the process of making the kapa, the families have an opportunity to discuss their beliefs, their hopes, and their worries with the Parent Educator, and the Educator, in turn, can share information about the important role of the family.

INVESTMENT IN PREVENTION

The RAND Corporation has recently published an economic evaluation of early childhood intervention programs. The study sites programs that have shown IQ differences between some early intervention program participants and controls to be 10 points or more¹. In addition, RAND has conducted an economic evaluation of a prenatal/early childhood program that extrapolates the results of the 15-year follow-up study to estimate cost savings generated by the program. This study identified governmental costs and governmental revenue increases associated with the intervention. Non-governmental benefits were also identified. These are itemized below²:

Annual Governmental Costs

- Cost of ER visits
- Welfare costs (ages 0-5)
- Jail (Mother)
- Jail Child (ages 12-15)
- Criminal Justice system (ages 19-44)
- Loss to crime victims

Governmental Revenue Increases

- Increased Taxes paid by employed family
- Increase taxes paid by working child - adult

Non-Governmental Benefits

- Tangible costs of crimes that would have been committed
- Extra income by families (not just taxes)

The RAND study showed a 4 to 1 savings in governmental funds for families with single mothers. The non-governmental savings to families with single mothers is estimated to be \$6,000, and \$3,000 for married families³.

The following savings for the Pūlama I Nā Keiki program are based on the RAND estimates:

Annual Project Funding
\$3,000,000 (FY1990)

Total Families
800 (by 9/2000)

Cost per Family
\$3,750

Number of Non-married Families: 550
(68.8% of project families by 9/30/98)

Number of Married Families: 250

ESTIMATED ANNUAL PROGRAM COST BENEFIT

| | Program Cost | Gross Savings | Net Savings |
|------------------------|---------------------|---------------------------|---------------------------|
| Governmental Funds | \$ 3,000,000 | \$ 8,250,000 ^a | \$ 5,250,000 ^b |
| Non-governmental Funds | 0 | \$ 4,050,000 ^c | \$ 4,050,000 |
| TOTAL | \$ 3,000,000 | \$12,300,000 | \$ 9,300,000 |

- a. \$3,750 cost per family x 4 (estimated savings) = \$15,000; \$15,000 x 550 single mother families = \$8,250,000
- b. \$8,250,000 - \$3,000,000 (yearly cost) = \$5,250,000
- c. \$6,000 non-governmental savings x 550 single mother families = \$3,300,000; \$3,000 non-governmental savings x 250 married families = \$750,000. \$3,300,000 + \$750,000 = \$4,050,000.

1. Lynn A. Karoly, Peter W. Greenwood, Susan, S. Everingham, Jill Hoube, M. Rebecca Kilburn, C. Peter Rydell, Matthew Sanders, James Chiesa, Investing In Our Children: What We Know and Don't Know About the costs and Benefits of Early Childhood Interventions. The RAND Corporation, 1998, page xvi
2. *ibid*, pp. 123-129, 97
3. *ibid*, p. xvi

We have 3 sites here on the Big Island, Hilo, Kona and Waimea. We currently service 160 families . Services are needed in our rural areas especially in the North and South Kohala district . In our rural areas our families experience difficulty accessing needed services due to the lack of community resources. There is increasing concern about high teenage pregnancy, inadequate health coverage, and early educational failure of our Hawaiian children. We deliver our program individually to our families by doing homevisits in their homes focusing on parent/child interaction, early child development, and parent's own development as their child's first teacher by increasing their knowledge and understanding of factors that contribute to their children's educational success.

CONCLUSION

Investing in early childhood education for Native Hawaiian children is an investment in *the Big Island*. Hawai'i's future and the future of the United States. As more children and families participate in early intervention programs, fewer resources will be needed down the line. Providing the youngest members of society and their families opportunities to succeed in the future and become productive and self reliant is a goal we all share. This is why reauthorization of the Native Hawaiian Education Act is so important

Thank you for inviting me to present testimony today.

TESTIMONY

**Presented to the United States Senate
Committee on Indian Affairs
Senator Daniel K. Inouye, Minority Chair**

**Hawai'i Site Hearings
on the
Reauthorization of the Native Hawaiian Education Act**

By

**Catherine (Cathy) Liliuokalani Arnold
Representing the
Native Hawaiian Island Education Council, Hawai'i Island
and
Pihana Nā Mamo, the Native Hawaiian Special Education Project
Wednesday, December 1, 1999**

Aloha Senator Inouye and Members of the Senate Committee on Indian Affairs from Ka'ū Nui, the largest land district in Hawaii :

Thank you for this opportunity to testify on the request for reauthorization of the Native Hawaiian Education Act. As a member of the Native Hawaiian Island Education Council for Hawai'i Island, a DOE teacher/trainer for Pihana Nā Mamo, the Native Hawaiian Special Education Project and a part Hawaiian living and working in the moku of Ka'ū Nui, I am honored to testify in support of the reauthorization of the Native Hawaiian Education Act. The Act has afforded students, teachers, families and communities the benefit of numerous programs that innovate, supplement and expand educational programs for Native Hawaiians. While many of these programs have demonstrated significant progress and accomplishments, the educational needs are still conspicuously evident as we strive to help our students and their families.

My purpose here today is to speak to two issues: the first concerns our reading initiative in Ka'ū and the second teacher inservice and training from a cultural perspective. Pihana Nā Mamo, the Native Hawaiian Special Education Program (Section 7908) whose mission is the delivery of educational services which results in improved outcomes for special needs children and youth of Hawaiian ancestry, supports a reading initiative in our two district schools, Nā'ālehu Elementary and Intermediate and Ka'ū High and Pāhala Elementary with training, funds and consultant services.

Ka'ū is the largest land district in Hawai'i, comprising over 922 square miles. All of the land mass of O'ahu could comfortably fit into Ka'ū and yet this large rural district has less than 6000 people spread out in communities from Volcano to South Point. Native Hawaiians comprise approximately 40% of our student body of 558 students at Ka'ū High and Pāhala Elementary where I teach, well above the overall state average of 26%. With the closing of the plantation, Ka'ū

suffers from low employment and other socio and familial ills ranging from drugs, family violence and low educational achievement for a number of residents. Many of our Native Hawaiian students come to school not ready to learn because of this. Of particular concern is the low reading achievement of our students. One and a half years ago our school became part of the Pihana Nā Mamo project and began a pilot program in Direct Instruction Reading. Pihana Nā Mamo provided training and coaching in the program with consultation from the University of Oregon. Our school adopted a schoolwide K-11 accelerated program as part of our Title I Schoolwide initiative to improve reading achievement for the school year 98-99. The results of this initial year into the program showed great promise in the elementary grades K-6. Results of the Stanford Achievement Test for Spring 99 demonstrated improvement in the number of students reading at grade level as compared to Spring 98 scores. Pihana Nā Mamo continues to provide support, training and funding for this reading improvement effort at our school.

Additionally, as schools in the project have begun to implement Direct Instruction in their curriculum, Pihana Nā Mamo has looked at this model as also being a culturally appropriate instructional delivery system. An important aspect to consider when "overlaying" an instructional delivery system and curriculum upon the culture. Discussions at our Island Council level have also addressed this issue of how we as Hawaiians learn and how we as Hawaiians teach our culture. Pihana Nā Mamo continues to assist in this area. The next two to three years will provide criterion and norm referenced data that will help us to evaluate our students' reading achievement progress.

Another issue that our Hawai'i Island and State Councils seek to address is teacher training. I would now like to share a small but significant project that happened as a result of the Hawai'i Island Council's efforts. Hawai'i's Department of Education is often unable to fill all of its teaching positions, especially in the rural areas of the state. Our school is no exception and teachers are often recruited from the mainland. In addition many of our teachers who grew up in Hawaii are unfamiliar with Ka'ū and its lifestyle and culture.

This past August with the help of the Hawai'i Island Council teachers from Ka'ū High and Pāhala Elementary and Nā'ālehu School attended a cultural workshop on the first day of school at Punalu'u Back Sand Beach. This workshop entitled, "From the Eyes of the Turtle," was a cultural activity designed to introduce the "place" and the "people" of Ka'ū to new and experienced teachers. Cultural practitioners and kumu facilitated group discussions and guided teachers on hikes to explore the area. This is a small but important step in the process of acquainting teachers with the place and people of Ka'ū.

Thank you for this opportunity to share our work in progress and some of our successes that programs and groups like Pihana Nā Mamo and the Native Hawaiian Island Education Council have supported. The need is still there and there is more to do. We are building the future for our people and Native Hawaiian education is the cornerstone. Mahalo.

NĀ LAUKOA PROGRAM

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TESTIMONY

Native Hawaiian Education Act

For

United States Senate Committee on Appropriations,
Subcommittee on Labor, Health and Human Services,
Education and Related Agencies

SENATOR DANIEL K. INOUE, CHAIRMAN

By

C. Kimo Alameda, Ph.D.
1996-1999 Recipient, Native Hawaiian Higher Education Program
Kamehameha Schools Bishop Estate

I appreciate the time to write to you on behalf of the many Native Hawaiian students who have benefited from the financial, as well as, academic and emotional support provided by the Native Hawaiian Higher Education Program (NHHEP).

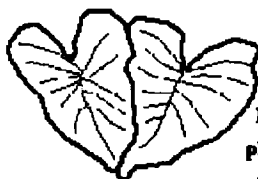
As you know, Native Hawaiians are a people at risk. Relative to other dominant groups in Hawaii, we have the highest school drop-out percentages, we fill the special education programs, and most of all, we have the least number of students seeking a higher education, just to name a few of our casualties.

My greatest obstacles to obtaining a higher education were: 1) gaining the pride and confidence needed to get past the regative internalization of being Hawaiian, and 2) receiving the financial support needed to pay for a higher education.

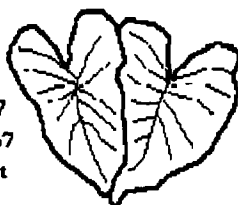
Through the financial assistance provided by NHHEP, I was able to overcome both of the above-mentioned obstacles. By attending college, I had the opportunity to take courses focusing on the Hawaiian culture and the Hawaiian language. This type of involvement helped me to gain a positive sense of self and of the Hawaiian people. Secondly, I was able to pursue a doctoral degree, while at the same time helping to rear two beautiful children. Consequently, three months ago, I graduated from the University of Nebraska-Lincoln as the first Native Hawaiian, in Hawai'i (and Nebraska), to receive a Ph.D. in Counseling Psychology. Although I feel proud to have achieved such a task, my heart is saddened at this realization. The bottom line is that NHHEP should get the support needed to continue to operate in its full capacity.

After years of subjugation, dispossession, and degradation, it is only fair to ask that the U.S. Government reauthorize and extend the Native Hawaiian Education Act which will allow a continuation of financial assistance for Native Hawaiians who intend to pursue a higher education, similar to myself.

Simply, I should have not been the only Native Hawaiian in the Nation to receive a Ph.D. in my field of study. My dream and hope is that, with your continual support, I will not be the last.



Ku Kahakalau
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Kukuhaele, 11/24/99

My name is Ku Kahakalau and I would like to testify in favor of the reauthorization and extension of the Native Hawaiian Education Act. As chair of KALO (the Kanu o ka 'Āina Learning Ohana), I represent about 300 members and hundreds of community supporters from throughout the Hawaiian Islands, who have joined together to initiate systemic reform for Hawai'i's native student population via the charter school movement. As a certified Hawaiian language teacher and a native Hawaiian grass roots activist, I have been actively involved in teaching Hawaiians of all ages our native language, culture and history for over 15 years. Working within Hawai'i's public school and university system, as well as in Hawaiian communities throughout Hawai'i, I have also, in the last decade, spearheaded an ongoing educational action research project which has resulted in the development of a comprehensive pedagogy, designed to address the unique needs of our native students. Since 1997, this Hawaiian pedagogy has been successfully implemented and evaluated as part of my doctoral studies in Indigenous Education, via the establishment of Kanu o ka 'Āina Hawaiian Academy, an interdisciplinary school-within-a-school at Honoka'a High School on Hawai'i Island, presently servicing 80 students grades 9-12, 88 percent of whom are of Hawaiian ancestry. For fall 2000, we are scheduled to convert to a K-12 charter school, the first educational institution of its kind in Hawai'i designed and controlled by a Hawaiian community and tailored specifically towards students of Hawaiian ancestry and our unique island environment and resources.

As someone who has worked with Hawaiian public school students on a daily basis since 1985, and has been intensely involved in Hawaiian educational action research since 1992, I can personally attest to the fact that Hawai'i's native DOE students, while having the potential to achieve educational success, are at present the most undereducated group in Hawai'i. At the same time, both my research as well as numerous other studies and reports indicate that this failure exists not because Hawaiian students are less intelligent, but because educational theories and practices in Hawai'i have been developed and controlled by non-indigenous people. It is for that reason that it is essential that federal monies be appropriated to systemically address the need of the over 48,000 public school students of Hawaiian ancestry, who make up 25 percent of the DOE and are the largest and fastest growing ethnic student population in Hawai'i.

However, while I strongly support the continuation of funding to assist native Hawaiian students in achieving educational success, I believe that the past and present approach by the federal government to bring about educational change has been and continues to be seriously flawed. Many millions of federal dollars have been spent under the guise of trying to improve native Hawaiian education in the past decades, yet, little or no hard data exists documenting a system wide, large-scale impact of this federal assistance. While small pockets of Hawaiian individuals and a few organizations, particularly those focusing on Hawaiian language immersion programs impacting not even 1 percent of Hawai'i's native children, have definitely benefited from this support, the vast majority of the tens of thousands of Hawaiian children within Hawai'i's Department of Education (DOE) have remained unaffected by existing federal educational assistance policies, controlled by special interest programs and groups. Instead of, from the very beginning, promoting a practical, holistic approach to Hawaiian education through the creation of a comprehensive system of education designed and controlled by Hawaiians ranging from prenatal to college and adult education, millions of federal dollars continue to be expended year after year, on haphazard, compartmentalized curriculum development and other ineffective "band-aid" approaches that lack a bigger vision, have little or no direct impact on the majority of native public school students and ignore existing state and native grassroots initiatives promoting culturally driven, family oriented and community-based Hawaiian education.

Therefore, while I strongly contend that the federal government via the Native Hawaiian Education Act has an obligation, to financially support the creation of models of education that meet the unique needs of Hawai'i's 50,000 plus native students, the design, establishment and control of these Hawaiian schools or learning centers established with federally funds, must be in the hands of Hawaiian community organizations that directly service these students. In other words, meaningful, empowering and culturally sustainable education for Hawaiian people will be possible only when Hawaiian people have the control (a fundamental right) and the resources (an inarguable responsibility of both the State of Hawai'i and the federal government) to develop educational practices that are indigenous and to determine the environment within which this education can best occur. As a result, rather than focusing the use of federal funds on the development of federally dictated, unconnected, abstract curriculum, educational materials and teacher training programs that do not at all, or only very marginally impact Hawai'i's 50,000 K-12 students of Hawaiian ancestry, federal support must be much more proactive and practical than in the past and assure that the monies actually reach those they are intended for, namely Hawai'i's native children and youth.

For example, the last federal request for funding due April 1999, asked for proposals that involved the development of curricula, pre-teacher training, inservice teacher training and teacher recruitment programs. While the announcement stated that the available funding was supposed to address the needs of Native Hawaiian students, particularly elementary and secondary students, the

RFP restricted the curriculum portion to the development of curriculum in six specific areas: (1) computer literacy and technology education; (2) agriculture education partnerships; (3) astronomy; (4) indigenous health; (5) waste management; and (6) prisoner education programs. Both from a Hawaiian perspective, where education is viewed as a holistic process involving all content areas, as well as from a 21st century Western perspective which advocates interdisciplinary curricular frameworks, the development - especially on paper only - of totally unrelated curricula by entities, working separate from each other and without a comprehensive strategic plan, seems at best poorly thought out, at worst, in violation of the mission and goals of the Native Hawaiian Education Act.

The next decades, as no time period before, have the potential of bringing about systemic educational reform impacting tens of thousands of Hawai'i's native children. With the passage of Hawai'i's new charter school legislation, for the first time in history, Hawaiian communities are actually allowed to design and control their own models of education, which once established will be financially supported by the State of Hawai'i. These models need the assistance of federal start-up monies to set up quality facilities that will ensure the future success of their students. Rather than just creating compartmentalized curriculum for these sites, monies to construct buildings and other facilities, purchase computers and other educational equipment and supplies and set up entrepreneurial projects that will assist in achieving future sustainability, should be provided by the federal government as part of their obligation to assist in the empowerment of Hawai'i's native people.

Data from action research gathered as part of my doctoral studies in Indigenous Education and other sources, indicate that Hawaiian students can achieve educational success, if they are provided with a manner of education consistent with native values and lifestyle, and involving content matter they can relate to, are familiar with and/or interested in. At the same time Hawaiian communities throughout the archipelago are ready, willing and able to implement comprehensive indigenous designed and controlled programs ranging from prenatal to adult education. What we need now is a reauthorization and extension of the Native Hawaiian Education Act and a commitment by the federal government to the suggestions below, in order for comprehensive, systemic reform for Hawai'i's native student population to become a reality.

1. Instead of funding fragmented, compartmentalized curriculum development that until now has had little or no large-scale impact, federal grant monies should be provided to initiate a comprehensive, eventually self-sustaining system of Hawaiian education designed for Hawaiians by Hawaiians, ranging from prenatal to adult education. Although various groups and organizations could continue to be involved in this process, all stake holders receiving federal funds should be required to work closely together, following an interconnected greater vision, and directly impact significant numbers of native public school students. In addition, rather than just developing curriculum on paper, all organizations receiving federal funds should be involved in action research where they actually have to implement and evaluate their

- educational programs before receiving further funding.
2. Congruently, the development of federal RFPs, rather than being shaped by special interest groups and tailored to specific, already existing programs, as is presently the case, should be handled by Hawaiian community educators and ultimately be approved by a council made up of Hawaiian educators from throughout the archipelago who agree to work together towards a comprehensive system of Hawaiian education directly impacting large numbers of native Hawaiians.
 3. In addition, rather than the Native Hawaiian Education Council consisting of hand-picked representatives, with often very little personal experience working with Hawaiian K-12 children and an obvious over representation of those involved in Hawaiian language immersion, Hawaiian communities throughout the islands, especially those with high concentrations of native Hawaiians should pick their own representatives, to serve both on the island wide as well as the state wide Native Hawaiian Education Council. Furthermore, participation in this council should be limited to educators of Hawaiian ancestry only, and consist of a significant amount of representatives who work directly with Hawaiian elementary and secondary students.
 4. Also, unless organizations that have, in the past, received federal grant monies under the Native Hawaiian Education Act can document a significant, direct impact of their particular programs on substantial numbers of native Hawaiian elementary and secondary students, no further awards should be made to the aforementioned until such time that a significant, direct impact on the above student population can be successfully demonstrated.
 5. Finally, all recipients of federal education funds should be obligated to work together closely with the Hawai'i State Department of Education and other organizations directly involved in Hawaiian Education and align their programs with presently existing efforts to empower Hawaiian public school students, such as the Hawai'i charter school movement.

In closing I would like to thank you for providing the opportunity for Hawaiian grass roots educators like myself to share our visions and dreams with you. As someone who has dedicated her life to bringing about educational reform and believes in the traditional pooling of strengths, we call "kukulu kumuhana" in Hawaiian, I would like to stress again the responsibility of all organizations and individuals committed to the educational success of Hawai'i's native student population to work closely together, to share resources and materials and to work towards a comprehensive reform of native education in Hawai'i. The time has come for the native people of Hawai'i to join other indigenous people across the world who are demanding, and in fact achieving, the establishment of systems of education which reflect, respect and embrace indigenous cultural values, philosophies and ideologies, the same values, philosophies and ideologies which have shaped, nurtured and sustained Hawai'i's native people for thousands of years.



UNIVERSITY
OF HAWAII
HILO

Testimony in Support of the Native Hawaiian Education Act
University of Hawai'i, Hilo Campus
Wednesday, December 1, 1999
Dr. Manu Aluli Meyer

My name is Manu Aluli Meyer and I am currently an Assistant Professor here at UH Hilo's Education Department. My job is to teach foundations and methods courses for the licensing of future teachers. For almost all my students, I am the first Hawaiian professor they have been exposed to outside of the Hawaiian Studies Department. I am also a "retired" member of the Native Hawaiian Education Island Council--a volunteer position I enjoyed for the past three years.

I would like to go on record in strong support for the continuation of the Native Hawaiian Education Act. I am grateful for the support it has given our people in areas of language, innovation and community empowerment. I know that our Hawai'i Island Council has benefited from meeting and discussing the needs of all our moku, or districts. We learned from many community projects that helped us shape a short but concise and powerful report on the needs of our island. In fact, contrary to the inventory that was asked from us, we chose, instead to focus on the definition of what "Hawaiian Education" was and could be. We developed the following definition:

"Native Hawaiian Education is a system inclusive of Hawaiian cultural traditions, language, beliefs and practices. This system of culture is the foundation on which to build, strengthen and elevate the academic, spiritual, social, political and economic skills of our Hawaiian people. This system is more often experiences as: *community-based projects that are culturally driven.*" (Hawai'i Island Council Interim Report, August, 1997, page 4)

I have included a copy of the Hawai'i Island Council's Interim Report with this statement so that readers may glimpse what was done on this island. I also offer this report up so that readers may get a look of what we have not been able to accomplish. Thus, I am testifying in hopes that the Act, regarding the Native Hawaiian Council, will better reflect the needs of our community to improve Education, not simply continue to meet. There is an addition to the Act which I would like to focus on:

22 of the Native Hawaiian Act states that the goals of the Native Hawaiian Education Council are to a) support and expand successful Native Hawaiian community-based education programs and b) to improve the educational experiences of Native Hawaiians, especially those within the public school systems, through institutional changed, and c) to establish a Native Hawaiian Education system.

Education

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The time is ripe and we need a larger scale of change to effectively help our Hawaiian children within our current Department of Education, and within our communities. Hawai'i Senate Bill 62, New Century Charter School bill, is part of this revolution to improve our schools. To date, of the 30 letters of intent to develop the 25 allowable Charter Schools, 17 of them are Hawaiian driven. Most of these Hawaiian driven schools are from our rural communities--Ko'olauloa, Wai'anae and Ko'olaupoko of O'ahu; Anahola of Kaua'i, Ni'ihau community, many of the Hawaiian Language Immersion Schools on all islands, and Keaukaha, Pu'ala'a and Honoka'a of Hawai'i island. It is a significant happening when over 50% of any movement is Hawaiian driven. The Charter School movement is one such movement.

To these ends, I support the continuation and larger disbursement of funding to community groups that are working toward developing our own Educational system. I would like to support the continued work on Teacher Education and hope moneys will assist us in better educating our future teachers. I encourage the moneys to also continue in the curriculum development arenas. To these ends, however, we need to support the following so moneys can be more evenly distributed to areas of integral need:

- 1) Assist communities of need to develop a 501-C3 tax exempt status and help develop the books so that moneys can be accepted and used to support this Charter School movement.
- 2) Assist communities of need to write for appropriate grants and aid so that more culturally empowering programs can get off the ground, not another round of Band-Aid programs that do little to truly educate our people.

I have seen many needs in our island communities that can be addressed by people who are savvy to the ways of budgeting and beaurocracy. This must be expanded and encouraged to help others in need. There must be a return to the philosophy of aloha and not of the commodification of one form of thinking or one program. We must share more and to these ends I offer my hand and hope.

Finally, I would like to add that meeting the needs of our Hawaiian people with regard to Education will never, in the end, be about money. It will be as Pilahi Paki has reminded us: "If the key to a better society is Education, the key to Education is a better vision. If you don't have that key you can't open the door to a better life." Let us support that vision in those who hold them. Mahalo.

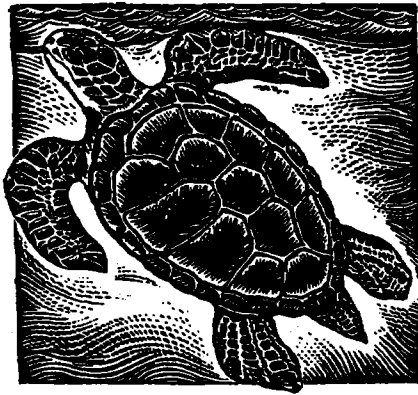
me ka 'oia i'o,



Dr. Manu Aluli Meyer
Assistant Professor
UH Hilo Education Department

Native Hawaiian Education
Hawai'i Island Council

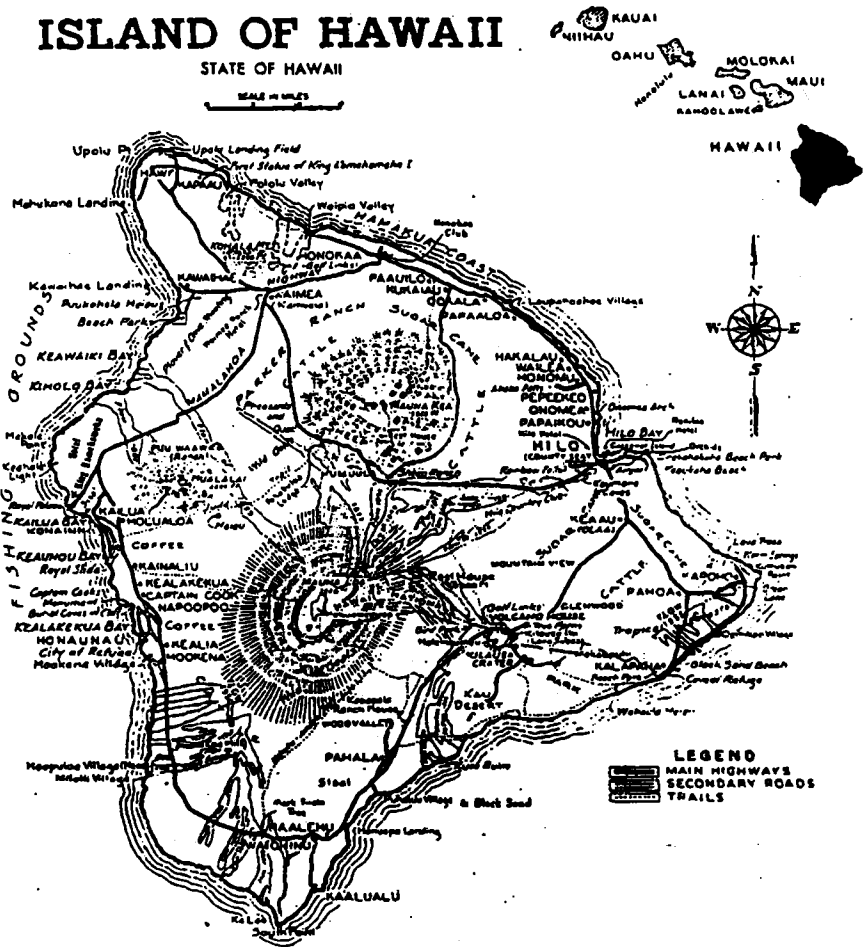
Interim Report
August 1997



ISLAND OF HAWAII

STATE OF HAWAII

SCALE IN MILES



Ka 'Ōlelo Ha'i Mua
Foreword

*E ala! E ala! E kuilimal
Up! Together! Join hands!
A call to come together to tackle a given task*

The Hawai'i Island Council came together in March, 1997, to begin our task of examining concerns and issues pertaining to Native Hawaiians in Education. The broad range of relevant issues on our island made it difficult for the Council to find a straight path to the goals of defining Native Education, assessing the needs of our diverse communities, and completing an inventory of programs. There were many programs to review, discussions to be had, and quiet, personal reflections to ponder as we traveled to our vast island districts for meetings.

Our task can be compared to that of two lei makers, one who uses a specific kind of flower, knowing exactly what the lei will look like at the end, and the other who wants to use every kind of flower, traveling far and wide to attain them, and not knowing just how beautiful the lei will be. Each lei maker completes the task, enjoys the "doing" of it and produces a beautiful lei at the end. Like both lei makers the Hawai'i Island Council completed its task, enjoyed the "doing", and produced a lei of ideas, programs and dreams.

We were like the second lei maker who wanted every colored flower and traveled all over the island to seek out programs, ideas and people. In the collecting, we experienced and savored the passions, inspiration and commitment of many of our *pua*, our people, and began to think of this project more like a "Movement" than a simple inventory task. It was in the collecting and in the cultural grounding of place that we found the shape, substance and vision of our lei. This "Movement" on our island has shaped Hawaiian Education as something that is "community based and culturally driven".

The Council would like to acknowledge and thank Harriet O'Sullivan for her support in attending our meetings, Janice Akana for her expert note taking skills, and Emma Frias for her facilitation skills and her patience. They all guided us well along our alanui kike'e, our long and winding road.

Mahalo nui loa. Our lei is ready.

Ka 'Ōlelo Mua Introduction

Our Island Home

Hawai'i Island is a land of great breadth and beauty. The largest and southernmost island in the chain, Hawai'i is 4,028 square miles of diverse land formations, a wide array of climatic conditions, and a unique blend of rural, resort and agricultural lifestyles. Nestled within the great land masses of Mauna Kea, Mauna Loa and Hualalai, along with the rolling hills and deep valley of Kohala, Hawai'i is the youngest of the islands and continues to grow off its eastern coast with lava reaching the ocean from Kilauea volcano's ongoing eruption. So large is this island in relation to her sister islands that all of its land area can easily encompass Lāna'i, Moloka'i, Kaho'olawe, Kaua'i, Ni'ihau, Maui and O'ahu combined!

Nā Moku 'Eono O Hawai'i
The six districts of Hawai'i

Puna

Nani Puna pō i ke 'ala
Beautiful Puna, heavy with fragrance

The eastern most moku (district) of Puna is 508 square miles¹ and one of the fastest growing areas on the island of Hawai'i. A significant part of this moku lies within the boundaries of the Hawai'i Volcanoes National Park with lava continually adding to the land mass. This moku has seen the bulk of the island's volcanic activity for the last forty years with lava changing land formations, beaches and forever altering parks, subdivisions and roads. Bordered on its northwestern side by Hilo and the southeastern side by Ka'ū, Puna is fast becoming a "bedroom" community of the urban Hilo city area. Lands once primarily in sugar, Puna has developed smaller agricultural farms such as flower farms and plant nurseries.

In the early 1960's and 1970's, large tracts of lava land were developed for housing and investment. Today this area has some of the most affordable housing on the island. Lower Puna remains sparsely populated with some additional subdivisions. Puna is the land of Pele and figures prominently in legends and stories about the fabled volcano goddess and her family. Centers of business and education in Puna are Pahoa town and Kea'au.

In 1990, the census reported a total of 20,781 people living in Puna with 3,953 (19%) of Hawaiian/Part Hawaiian ancestry. Located in Puna are one high school, two intermediate and three elementary schools.

¹ Unless otherwise noted, the statistics found in this report are from the *County of Hawai'i Data Book, 1995*.

Ka'ū

*Ka'ū lepo 'ula'ula
Ka'ū of the red earth*

Said of the natives of old Ka'ū, who are one vast family

Largest of Hawai'i's moku is Ka'ū with 1,001 square miles. All of O'ahu could neatly fit into this district. Mauna Loa's flank runs from north to south as the backbone of Ka'ū. From its westernmost ahupua'a of Manukā, the district extends to Kilauea at its eastern end. With such a vast amount of land, there is a great range of climate from chilly at higher elevations to hot and dusty near the coast. Ka'ū also has large tracts of forest areas high on the slopes, and until April 1996, most of its upland slopes were fields of sugar cane. Presently, with the loss of sugar, the district is in the midst of change from a single large agricultural sugar plantation to smaller farms and ranches. Macadamia continues to be grown in both large and small scale orchards. Ranching and dairy farming are other agricultural pursuits.

Centers of population in the district are Pāhala, Nā'ālehu, Waiohinu and Hawaiian Ocean View Estates. The census of 1990 showed the population of the district to be 4,438 of which 968 (22%), were Hawaiian/Part-Hawaiian. One high school and two feeder schools serve the students of the district.

Kona

*Kona i ke kai mā'oki'oki
Kona of the sea that is cut up*

*From a distance one can see the smooth surface of the sea at
Kona, Hawai'i, cut by innumerable streaks of color*

Stretching from south to north, Kona is bordered inland by Mauna Loa and Hualalai and sits on the western coast of the island with a total of 813 square miles. The second largest district on the island, Kona too has diverse climatic conditions with many communities situated on the moist slopes as well as along the hot and dry coastline. Kona, along with South Kohala, is the hub of the tourist industry for the island. The calm deep sea off the coast of Kona supports a commercial and tourist fishing industry.

The number of Hawaiians/Part-Hawaiians in the district in 1990 was 5,455 (8%), of the total population of 29,942. The district is served by one high school, two intermediate, and several elementary feeder schools. Set to open in September, 1997, is a new high school in Kealahou.

Kohala

Kohala 'āina ha'āheo
Kohala, land of the proud

The moku of Kohala encompasses 402 square miles with vast tracts of land devoted to ranching and agriculture. One of the first areas on this island to lose sugar in the 1970's, South Kohala is now an area of hotel resorts and residential developments. Kohala is the northernmost land area of Hawai'i with 'Upolu Point fronting the Alanuihaha Channel across from Maui. To the south Kohala is bordered by Kona and Hāmākua on the east. Geologically the oldest part of the island, the Kohala mountains form the backbone of the district. Climate conditions vary from cool and chilly up mauka to hot and humid near the coast. Kohala is known for its driving 'Āpa'apa'a wind.

The total population of Kohala in 1990 was 13,833 with 3,243 (23%) listed as Hawaiian/Part-Hawaiian. Kohala has one high school with an intermediate and elementary school. Students from Waimea schools continue on to Honoka'a High.

Hāmākua

Hāmākua 'āina pali loa
Hāmākua, land of tall cliffs

Hāmākua is a moku of deep valleys and gulches with many waterfalls covering 636 square miles. Tall cliffs line the coast from Honoka'a towards Hilo. Bordered by Kohala, Hilo and Mauna Kea, Hāmākua is in the midst of change with the closing of its sugar plantation operations. On the northern coast of the island, the moku offers beautiful open vistas and verdant greenery.

Statistics from 1990 show that Hāmākua has a total population of 5,545 with 844 (15%) identified as Hawaiian/Part-Hawaiian. Schools in the district are Honoka'a High and Elementary.

Hilo

Hilo ka ua kani lehua
Hilo of the Kanilekua rain

The moku of Hilo comprises 675 square miles on the windward side of the island and is flanked by Mauna Loa and Mauna Kea with its coastline stretching from east of Hilo Bay northwest to Laupāhoehoe and Ōkaloa. Sheer coastline cliffs greet the sea of Hilo Bay, the prime shipping port and sheltered harbor.

Famous for its rain of more than 120 inches a year, Hilo is home to the county seat. It has been labeled the "wettest city in the United States". Hilo has many historic sites and was the moku of Kamehameha's experience that lead to the Law of the

Splintered Paddle. Sugar was once the agricultural mainstay of this district, but now smaller farms and macadamia nut orchards dot the landscape outside the city limits.

At the 1990 census, the population of the moku of Hilo was 48,180 of which 8,657 (18%) were of Hawaiian/Part-Hawaiian. There are three high schools in the district with corresponding intermediate and elementary feeder schools. In addition, post high school sites include Hawai'i Community College and the University of Hawai'i @ Hilo. At the University, 514 (17.4%) of its students are Hawaiian/Part-Hawaiian. Hawai'i Community College has 645 (27.5%) Hawaiian/Part-Hawaiian students (Native Hawaiian Data Book, OHA, 1994).

Introduction Summary

Our report began with a discussion of each moku because it was relevant to the spirit and product of this report. Hawai'i Island is a young and growing island with a growing population. Schools are struggling to keep up with exploding population demographics and families work hard to maintain a living in this depressed economy. Each district has unique problems and opportunities that are affected by the economic climate and the vast distances between services. The Hawai'i school district has the highest percentage concentration of Hawaiian/Part-Hawaiian students in the state (22.1%). The next closest district is the Leeward district on O'ahu with 21.4%.

Native Hawaiian Education

Our Definition

Native Hawaiian Education is a system inclusive of Hawaiian cultural traditions, language, beliefs and practices. This system of culture is the foundation on which to build, strengthen and elevate the academic, spiritual, social, political and economic skills of our Hawaiian people. (This system is more often experienced as: "community-based projects that are culturally driven")

Goals of the Hawai'i Island Council

"What we saw as our mission"

- To identify, support and perpetuate community based projects / programs that have established and implemented Native Hawaiian education as defined.
- To further encourage Native Hawaiians in all communities to embrace and perpetuate the mana of their land/place as the foundation on which to develop projects / programs unique to their lifestyle and the lifestyle of their ancestors.
- To generate collaborative efforts that embody the spirit of interrelationship and commitment for the purpose of developing a stable community for Native Hawaiians by Native Hawaiians.

ʻŌmāka'a o ka Na'auao
The Vistas of Knowledge

O ke kahua māmua, mahope kūkulu
The site first, and then the building
Learn all you can, then practice

The Philosophy of Knowledge
Forming the context

It is important to extend this definition of Native Hawaiian Education by stating what is clear: Hawaiian knowledge structure differs from Western systems of education. We live in a colonial state where our language, culture, beliefs and ways of knowing have been compromised and targeted for extinction. The philosophy of our knowledge is based on a wide variety of cultural mores and practices that are still vibrant today:

1) Culturally Defined Senses

We view the world with culturally shaped sensory organs. How we notice ho'ailona (signs), where we swim, who is ignoring pono, how we enter a forest, how we view kalo, how we cultivate dreams. Our empirical belief structure is shaped by our island environment, our genealogy, the hopes of our kūpuna, and the direction given to us from history.

2) Relationship-Defined Orientation

We value relationship. Relationship occurs on many levels and in many forms. We value rapport with our 'āina, our 'ohana, our people, our values. We struggle in this current system to actualize this priority because of competing pressures, but it is still paramount. We have ways to restore balance when disharmony occurs and we need to reclaim these practices in all facets of education.

3) Utility-Based

Meaning must be tied to learning. Utility is also tied to art and underscores all that we believe in. We practice abstract thinking, but it is tied to purpose and a meaningful existence. Hawaiians are tired of a knowledge system that is based on non-Hawaiian curricula, values, assessment standards, and philosophy. We believe it is now time to re-establish a structure that is based on the many levels of appropriate context, useful practice and empowering beliefs that strengthen our identity as Native Hawaiians.

4) Intellect Not Separate from Feeling

Hawaiian philosophy of knowledge recognizes the non-dual nature of what is considered "intellect". Someone who holds only information and no practical understanding is standing on one foot. Those who share information that harms others are disconnected from the morality and illumination of our intellectual and sensory core: na'au. We are not simply "head thinkers" but our bodies, our larger sense of other-ness, our culture, direct us.

5) Spiritual-Based Knowing

Knowledge has context and this is shaped by spirit. Our culture is rich in the expansive world beyond our own. We do not belittle that which is not seen, nor do we disregard the nature of how one should behave. We recognize life in all things and we honor this. We thrive in multiple realities of spiritual acknowledgment and believe that knowledge comes in many ways: it is given, it is a responsibility, it is worked for, it is an extension of kūpuna.

Why a discussion of Philosophy?

These meetings were a pause for us to reflect upon what it was that we valued, truly valued, with regard to Education. Since Education is a structure set up to advance and deepen our knowledge, it was then asked: "What do we value with regard to knowledge?" It was clear that we each valued cultural knowledge that strengthened our community. Also, it later became clear that our current system of Education does not address these fundamental "vistas" of our knowledge philosophy.

It was also discussed that Education that is academic in the predictable sense, is not necessarily "contrary" to what we wish to perpetuate as Hawaiians. It is more the manner and priorities that are not shaped by a Hawaiian world view that we take issue with. We began to believe that unless we shape, again, the building blocks of our knowledge structure, we will simply mirror what is common in Hawai'i today, and, as a result, create more programs that view Hawaiians as "deficient", "lacking", or "in need of more tools to succeed". Although we *want* and *need* our people to survive in modern Hawai'i, we no longer wish to compromise Culture as a means for a viable product, process and outcome for our children.

The "Movement" discovered on Hawai'i Island Some exemplary projects

After visiting most moku and experiencing people, ideas and programs that were unique to each one, it was clear that our definition of Native Hawaiian Education was shaped by the practitioners and places in which programs flourished. Programs were always within a community, with community kumu, and with culture as their operating and philosophical foundation. Although we reviewed over 25 educational programs, the following projects surfaced as those that best actualized "community based projects that are culturally driven."

- Project: *Kūkulukumuhana*
- Kumu: Different kumu depending on place
- Location: Waipi'o, Hāmākua: Kia Fronda, Ku and Nalei Kahakalau, Kanani Aton Ka Lae, Ka'ū: Keolalani Hanoa
Pu'ala'a, Puna: Alona Quartero, No'eau Kaholokula, Lei Ilae
Pana'ewa, Hilo: Kekuhi Kanahele, Huifui Mossman
- Discussion: Kūkulukumuhana has been a grass-roots cultural and educational effort from community members since 1991. A summer immersion experience was developed for students in most moku. The intention of the immersion camps was to pool the physical, emotional, spiritual and intellectual strengths of Native Hawaiian Education for a common purpose. This purpose is the creation of a concept of preferred education for Hawaiians by Hawaiians.
- Funding: Kūkulukumuhana is done with voluntary labor. Some funds for food and miscellaneous expenses were given by the Edith Kanaka'ole Foundation, the Queen Lili'uokalani Children's Center and by the Office of Hawaiian Affairs. They are in need of funding.

Project: *Nā Kalai Wa'a Moku O Hawai'i*
 Kumu: Clay Bertlemann,
 Location: Kawaihae
 Discussion: This is a non-profit organization dedicated to the preservation and perpetuation of Hawaiian and early Polynesian culture and seafaring traditions. Nā Kalai Wa'a Moku O Hawai'i provides a learning environment and curriculum that presents all aspects of the canoe heritage as a full and completely Hawaiian experience.
 Funding: Nā Kalai Wa'a Moku O Hawai'i is done with voluntary labor. Some funds for travel, food and miscellaneous expenses are secured through private donations. Nā Kalai Wa'a is currently looking for grants.

Project: *Kanu O Ka 'Āina*
 Kumu: Ku Kahakalau
 Location: Honoka'a High School
 Discussion: Kanu O Ka 'Āina is a school within a school. It is referred to as the "Hawaiian Academy" @ Honoka'a High School and will begin operation in the Fall of 1997. The project extends the philosophy of Kūkulukumuhana and uses Waipi'o Valley as their "lab". Kanu O Ka 'Āina uses Hawaiian culture, practices and philosophies as a foundation for how they view academic subjects, college preparation and careers.
 Funding: Kanu O Ka 'Āina is partially funded by the DOE and by moneys from the School-To-Work initiative. They are in need of funding.

Project: *Pu'ala'a Cultural Education Center*
 Kumu: Keikialoha Keikipi
 Location: Pu'ala'a, Puna
 Discussion: Pu'ala'a Cultural Education Center is a project of Ho'oulu Lāhui, a non-profit organization formed in 1995 with the purpose of awakening Hawaiian culture, values, beliefs and lifestyles. The goals of the Center are the restoration and management of Hawaiian cultural sites, self-sufficiency through culturally appropriate economic ventures, and the continued collaboration with other agencies and groups to offer Pu'ala'a as an on-going site for Hawaiian practices, values and beliefs.
 Funding: Pu'ala'a is a project using only voluntary labor. Small grants and technical assistance have been offered by QLCC.

Project: *Hilo High School Agricultural Project*
 Kumu: Jimmy Nanfale
 Location: Hilo High School
 Discussion: This project is a dynamic example of how a "cultural kipuka" can exist in the current educational system. Land is used and viewed in spiritual and emotional terms, and planting/harvesting with the land is experienced as an extension of place, history, identity and Hawaiian values. The "magic of the mala" is defined as "restoring life to its original difficulty". 'Āina is the source of all wisdom.
 Funding: This project is considered a class at Hilo High School.

Collaborating Agencies and Their Role

A note of appreciation for the new changes at the Queen Lili'uokalani Children's Center. Their presence is felt in our rural and urban communities. They assist in the many small and community-based needs that would make such programming impossible. QLCC is a community team-player and we wish to acknowledge their support of Native Hawaiian Education as practiced by the community members they encourage.

Summary/Closure

He'ina 'ia mai ana ka puana

The Hawai'i Island Council's mission began with the identification of groups servicing Native Hawaiians outside the DOE. Meeting the Council's objectives, after much discussion on the matter, was simple. The end result, however, was a dramatic observation of a "Movement" of *community-based projects that were culturally driven*. It came as a revelation. We discovered something more than just projects - we found community people working for no money on cultural activities that empowered and educated our youth and adults in their own backyard. It was more than a list of programs and contacts, it became a *movement*, a critical mass of people, a way of thinking and viewing opportunities and the role of culture in learning and teaching. The "Movement" was defined as *cultural reflections of our native ancestry* and it needed our support.

"Community-Based Projects" are defined as: *projects established in a particular place by Native Hawaiians for Native Hawaiians of that place*. Because of this, the projects chosen were small in size, but the level of community involvement reflected the desire of the Native Hawaiians *in those communities*. It is Education that is culturally and community empowering. These projects linked with our expanding awareness of our philosophy of knowledge.

What we hope to accomplish is the creation of more community-based projects that will cultivate the traditions, beliefs and practices of our people. We hope to appreciate, understand and honor the sands of our birth. We wish to restore and improve the quality of life in our communities and regain a sense of order and identity. We also wish to be viable and contributing members of our modern society. We now believe, however, that we can only do so with conscious acknowledgement and practice of things, ideas and beliefs that are uniquely Hawaiian.

Our definition of Native Hawaiian Education is a plea for balance, and we see the untapped potential and need for *community-based projects that are culturally driven*.

APPENDIX A

Kūkūlukumuhana O Puna Pu'ala'a, Keahialaka, Puna August 9 - 23, 1997

On August 9th through August 23rd we will start Kūkūlukumuhana O Puna. Kūkūlukumuhana is a 15 day Hawaiian cultural immersion experience. The purpose of this program is to educate, enhance and perpetuate Hawaiian cultural practices.

Kūkūlukumuhana is now in its 7th year. This summer will be our 3rd year on the shores of Puna. This program was formed for the children of Hawai'i to broaden their education in Hawaiian culture. This form of education is one that still thrives in the people of today and those of the past. We will live the culture. We will not read, talk, or simply show the children culture. The children will do, live and continue to perpetuate what they learn. For the past 6 years it has grown from one district and one site to six districts and to seven sites. Kūkūlukumuhana has been located in all six districts of Hawai'i island, and now in its first year on the island of Maui. Because of the emotional, spiritual, intellectual and physical progress of the children, the need for this program has grown.

Our curriculum consists of:

1. Hawaiian language
2. Hawaiian crafts with available resources
3. Knowledge of native plants and their usage
4. Knowledge of fishes and styles of fishing
5. Hula and the songs of Puna
6. Mālama 'āina: cultivating and preparing of Hawaiian foods
7. Learning of significant places and place names of Puna

Kūkūlukumuhana O Puna is done through voluntary efforts and supported by QLCC, the Edith Kanaka'ole Foundation and from private donations.

Nā Kumū: Anna Kon, Alona Quartero, Lei Ilae, No'e'au Kaholokua, Kaiuna West, Keikāioha Keikāipi, Emily Naeole, Norman Kon, Linda Saffrey, Uncle Robert Kei'iho'omalu

Sites: Pu'ala'a, Kaimu, Keahialaka

APPENDIX B

NA KALAI WA'A

MISSION STATEMENT & VISION

Na Kalai Wa'a will develop and express the spiritual, emotional and physical well being of individuals.

Na Kalai Wa'a honors and respects our Kupuna (elders). From the Kupuna we gain mana (strength), na'auao (knowledge), and ha'a ha'a (humility). The Kupuna lives the values of lokahi (unity/harmony), alu like (working together), kuleana (responsibility), kokua (help), ike (recognition) and aloha (love). From the Kupuna, we learn that there is always a purpose, reason and lesson to everything. These values are the foundation upon which Na Kalai Wa'a is based.

With the foundation and guidance of the Kupuna and the successful construction and completion of the maiden voyage of Makali'i, we the 'Ohana' of Na Kalai Wa'a Moku O Hawaii, commit ourselves to pass on this unique concept of 'Ohana to all we come in contact with. We also commit:

To preserve, protect and perpetuate the Hawaiian culture and contribute towards a safe and healthy future for Hawai'i.

To generate appreciation of the Hawaiian culture through education, culture of values and personal pride.

To contribute to the preservation of Hawai'i's environment through education programs.

To provide high-quality educational experiences within the Hawaiian culture for persons of all ages and all levels of proficiency, to preserve traditional values.

To "Ho'olokahi" - to bring about unity, harmony and aloha.

APPENDIX C

KANU O KA 'ĀINA

a pilot for a Hawaiian Academy
to be implemented in Fall of 1997
at HONOKA'A HIGH SCHOOL

Based on the concept of Kōkulu Kumuhana, the pooling of strengths - intellectual, physical, emotional and spiritual - of all stake holders (students, teachers, parents, community) for a common purpose: to adequately prepare our next generation's mind, body and spirit for a life of fulfillment.

KANU O KA 'ĀINA focuses on:

1. Hawaiian language, culture, history, traditions and values including:
 - Hawaiian arts (lauhala, kapa, kapa ...)
 - Hawaiian music (hula, oli, mele, 'ukulele ...)
 - Cultural practices (lā'au lapa'au, lomilomi, lua ...)
 - Hawaiian 'ohana living (lauima, lōkahi, ho'oponopono ...)
2. community based economic development consistent with Hawaiian cultural values, using existing resources without exploiting them, including taro farming, subsistence planting, aquaculture of native species and small business entrepreneurship
3. survival in modern Hawai'i, including mastery of English, use of computers and other modern technology, home economics, career education, problems solving and applied economics.
4. global awareness and knowledge about other cultures, with a special emphasis on indigenous concerns, and networking via telecommunications with other native peoples throughout the world.

"The Hawaiian Academy is one of the best conceptual frameworks I've ever seen and has all of the "5 A's" which I use to evaluate quality programs: academic rigor, authenticity, active learning, adult relationships and assessment - all at a very high level."

- Michelle Swanson, National School-to-Work Technical Assistance Provider,
December 6, 1996

APPENDIX D

Pu'ala'a Cultural Education Center

A project of Ho'oulu Lāhui

O ke kahu mamua, mahope ke kūkulu
The site first, and then the building
Learn all you can, then practice

Ho'oulu Lāhui is a non-profit organization (501-C3), formed in 1995, with the purpose of awakening Hawaiian culture, values, beliefs and lifestyle in partnership with the community to achieve unity, harmony and total well-being (ōkahi).

The name, Ho'oulu Lāhui comes from King Kalākaua's motto, and it means the growing or nurturing of a nation or people, specifically, the Hawaiian nation and people. Ho'oulu Lāhui, the organization, is the result of a grassroots effort to restore and care for wahi pana (historically significant Hawaiian cultural sites) in Puna along with the values and lifestyle of the indigenous people (lāhui) who established these sites. The 'ili (land division) of Pū'ala'a is the piko or center of Ho'oulu Lāhui.

The goals of Ho'oulu Lāhui are: The restoration and management of Hawaiian cultural sites; the development and operation of a Hawaiian cultural education center; the self-sufficiency of Ho'oulu Lāhui through culturally appropriate economic development ventures; and collaboration with other agencies and organizations.

Components of the Pu'ala'a Cultural Education Center:

1. Cultural empowerment (a place to practice Hawaiian values and arts)
2. Community involvement (developing plans, sites, projects and committees)
3. Culturally appropriate sustainable economic development (aquaculture, etc.)
4. Site for mental, physical and spiritual health (learning Hawaiian protocol, etc.)
5. Restoration of a Hawaiian cultural area (Hawaiian village, fishing grounds)
6. Experiential education site (food preparation and cultivation, agriculture, etc.)
7. Linking with local schools and human service agencies (DOE, State, etc.)
8. Family pu'uhonua (a safe place where families come for rejuvenation)
9. A place for cultural practitioners (Makahiki games, gathering, etc.)
10. Employment (Puna is a rural community with high rates of unemployment)

Please contact:

Keikialoha Kekipi
 Executive Director, Ho'oulu Lāhui
 BOX 2177, Pahoa, Hawai'i, 96778
 phone: (808) 965-7443
 fax: (808) 968-6585

Ho'oulu Lāhui believes that by cultivating culture and community, we will endure.

APPENDIX E

H.A.O. HAWAIIAN AGENCIES ORGANIZATION

| NAME | AGENCY | ADDRESS | PHONE | FAX |
|-------------------------|---|---|--------------------|----------|
| Andrade, Ed | Department of Hawaiian Home Lands- East Hawaii | 160 Baker Street Hilo, Hawaii 96720 | 974-4250 | 974-4255 |
| Chang, Nate | Hawaii Community College Hana Pu Kahi | 200 W. Kawili Street Hilo, Hawaii 96720-4091 | 974-7620 | 974-7692 |
| Davis, Wendell | Kamehameha Schools-Bishop Estate Neighbor Island Regional Resource Center - West Hawaii | 78-6831 Alii Drive, Suite 232 Kailua-Kona, Hawaii 96740 | 322-5400 | 322-9446 |
| Dias, Michael | Alu Like, Inc. | P.O. Box 606 Hilo, Hawaii 96720 | 961-2625 | 935-6084 |
| Du Pont, James | Department of Hawaiian Home Lands- West Hawaii | P.O. Box 125 Kaunohi, Hawaii 96743 | 885-7091 | 885-6453 |
| Hamilton, Ginger | University of Hawaii - Hilo Minority Access & Achievement Prog. | 200 W. Kawili Street Hilo, Hawaii 96720-4091 | 974-7451 | 974-7691 |
| Hoke, Arthur Jr. | Hawaiian Civic Clubs | 187 Hoonani Street Hilo, Hawaii 96720 | 959-8862 | 935-0148 |
| Kawauchi, Jamie | Office of Hawaiian Affairs East Hawaii | 234 Waimanue Avenue, Suite 104 Hilo, Hawaii 96720 | 935-4349 | 935-4744 |
| Kintura-Nobriga, Wallie | Kamehameha Schools-Bishop Estate Preschools | P.O. Box 1659 Kailua-Kona, Hawaii 96745 | 334-0599 ext. 5 | 334-0593 |
| Kinney, Sonny | Hui Malama Ola Na OIwi | 311 Kalamiaole Avenue Hilo, Hawaii 96720 | 969-9220 | 961-4794 |
| Lovell, Kawika | Hawaii Community College Hana Pu Kahi | 200 W. Kawili Street Hilo, Hawaii 96720-4091 | 974-7620 | 974-7692 |
| Makuakane-Lundin, Gail | University of Hawaii - Hilo Hawaiian Leadership Development Prog. | 200 W. Kawili Street Hilo, Hawaii 96720-4091 | 974-7413 | 974-7691 |
| McDonald, Ruby | Office of Hawaiian Affairs West Hawaii | 75-5706 Hanama Place, Suite 107 Kailua-Kona, Hawaii 96740 | 329-7368 | 326-7928 |
| Niimi, Lance | Queen Lili'uokalani Children's Center Hilo Unit | 919 Uluani Street Hilo, Hawaii 96720 | 935-9381 | 969-7599 |
| Robertson, Barbara | Kamehameha Schools-Bishop Estate East Hawaii Campus | 162 Baker Avenue Hilo, Hawaii 96720 | 969-7740 | 969-7745 |
| Sing, David | University of Hawaii - Hilo Na Pua Na'ou | 200 W. Kawili Street Hilo, Hawaii 96720-4091 | 974-7678 | 974-7681 |
| Souza, Barbara | Kamehameha Schools-Bishop Estate Preschools | P.O. Box 1659 Kailua-Kona, Hawaii 96745 | 334-0599 ext. 1 | 334-0593 |
| Souza-Save, Gail | Queen Lili'uokalani Children's Center Kona Unit | P.O. Box 2819 Kailua-Kona, Hawaii 96745 | 329-7336 | 326-7587 |

3/12/97

12

Eia Hawai'i nui a Keawe
Hawai'i, great island of Keawe

Hawai'i Island Council Members:

Joshua Akana, Chair
Ulu Garmon, Waiimea
Cathy Arnold, Ka'u
Michael Ikeda, Kona
Wally Lau, Honoka'a
Manu Meyer, Pāpa'ikou
George Naukana, Kona

Emma Frias, NHEIC Facilitator

August, 1997

Testimony on Native Hawaiian Special Education
United States Senate
Committee on Indian Affairs
December 1, 1999
Hilo, Hawaii

Submitted by:

Donna Kotaki, Special Education Teacher and
Former Parent Involver/Tutor for Pihana Nā Mamo
Waiākea High School

Aloha Senator Inouye, members and staff of the U.S. Committee on Indian Affairs, educators and fellow colleagues. My name is Donna Noelani Joaquin Kotaki. I am a part Hawaiian teacher who resides on this Big Island of Hawai'i in the town of Hilo. I am presently a special education teacher and the coordinator for Pihana Nā Mamo at Waiākea High School. Waiākea High School's student population is about 2100 of which 10% is special ed/needs. Of the 210 students, approximately 50% are Hawaiian and part Hawaiian.

Our Pihana Nā Mamo theme for this school year is: **"Connecting our PAST, PRESENT and FUTURE"**. We feel very strongly about this theme because there is a need to have teacher, students, parents and the community to make connections and most importantly, to build upon it. Our goal for Pihana Nā Mamo is to create a working relationship between the teachers, students, parents and the community so our students can become successful, responsible citizens.

As a former Parent Involver, I have conducted various on-campus workshops in which the Pihana team have helped parents understand their rights as parents to help their child be more successful in high school and to prepare students to become productive, contributing citizens of society when they leave Waiākea High School. We have held quarterly meetings where parents are introduced to various school staff (ie: counselors, SPED teachers, transition coordinator, administrators, attendance coordinator, etc.); community agencies which assist Hawaiians (Office of Hawaiian Affairs, Alu Like, Queen Liliuokalani Children's Center, Kamehameha School Bishop Estate, Nā Pua No'eau and Nā Kalai Wa'a); and *kupuna* (leaders/elders of the Hawaiian community). Over the years, our parent group has been growing, from two to about eight or ten depending on the workshop presentation.

In school, Pihana Nā Mamo assist students by providing them with a resource center where they have access to computers, Hawaiian resource books, and where they can receive tutoring before school, after school and both recesses. We also assist students who are having difficulties in their mainstream classes. We provide support for all teachers and staff through *Project Hi'ilani* (Proactive Behavioral Support System with Dr. George Sugai).

One of my fondest memories of Pihana Nā Mamo is the school year 1997 - 98 when Pihana had approximately 100 students, of which 17 were seniors. I can distinctly remember two boys, Chad

and Frank who had to complete two correspondence course before graduation...and it was mid-April. They wanted so badly to walk the line with their class and receive a diploma and not a certificate of completion. I told them that they could still walk the line at graduation and that it was okay to get a certificate of completion. But they insisted and came to Pihana for tutoring during both recesses for one whole month. They walked the line with the 15 other SPED seniors and received their diplomas. Today, both Chad and Frank are gainfully employed and Chad is looking into going to Hawaii Community College. Frank's parents were so appreciative and overjoyed at the fact that Frank was the first of all five children to graduate from high school; Frank is the second youngest child in his family.

There have been many more success stories for our Hawaiian and part-Hawaiian special education students because of the assistance that Pihana Nā Mamo provides at Waiākea High School. These success stories are why I believe in Pihana Nā Mamo's philosophy and vision to help our children and their parents.

Mahalo Senator Inouye for your continued support for Pihana Nā Mamo.

**Testimony of Native Hawaiian Special Education
United States Senate Committee of Appropriation
Subcommittee on Labor, Health and Human Services, Education and related
Agencies**

Laura Torres, Pihana Na Mamo Parent Involver

My name is Laura Torres, and I am the Pihana Na Mamo Parent Involver for Mt. View Elementary School in Hilo, Hawaii. I am testifying in support of Senate Bill 1767.

The education of our Children! Why should we care? Why should it be so important to us?

As a child I remember my father as an alcoholic, my parents fighting because it seemed they never had enough finances. I remember the domestic violence. I remember staying home from school at least a whole month due to impetigo because my parents could not afford to pay for me to receive the proper medical treatment. We were taught to respect our elders but we were not told that abuses by them were not acceptable. A lot of things were hush-hush, don't say anything, don't tell anyone.

My perception of life was specifically to grow up, get married to a man who works in construction and who drinks beer and beats me up. To have children and take care of their physical needs. Get old and die. But one thing I knew; my parents loved me.

Both my parents dropped out of school in the 9th grade, so education was not a priority as much as they valued our safety. I struggled with school and was unable to catch up with my schoolwork because I was absent a lot. I survived by copying other student's work and was never told that I had the ability to shape my own life.

When I was in the 8th grade, I asked my older brother for help with my math homework. He assisted me, then he said "Do you know why you're not getting it, it's because you don't want to get it. If you really wanted to do it, you would." His words stuck with me until today. I struggled with nasty words from relatives who said that I was the ugliest, darkest and the oddball in the family. But in spite of these words, I would instead thrive on my parents' Love and my ~~mother's~~ ^{brother's} words.

My people of Hawaiian ancestry have low self-esteem. They do not want others to know about their home-life, will not ask questions, is not aggressive, and does not want to participate in public activities because they don't want others to know their weaknesses. But they will get involved with what seems acceptable by our own kind. This is the reason we have a high number of drug addicts, alcoholics and incarceration. A poor excuse? Probably so; nevertheless, true. Unless we break this cycle, our children will continue to adopt these ways.

Today I am married to a wonderful man who works in the construction business and he doesn't drink. He never lays a hand on me and he loves me with his life. We have two wonderful children who are pursuing full time careers and college. I've been a Sunday school Superintendent for 19 years, a choir director for 9 years, a State Welfare Worker for 8 years and am soulfully satisfied with my life the way it is.

What is my point here? I am saying that I can do anything I put my hands to, if that is what I want to do. Accomplishments and goals are not out of my reach but are within it.

As a Pihana Na Mamo Parent Involver, I have made it my personal mission to first create HOPE within the hearts of our children that they have the potential to shape their own future beginning today inspite of their surroundings. At the same time I must reach out to the community by getting involved in activities, make myself known and being available for talks.

When I was being interviewed for this job, I was asked what I hoped to accomplish here? My remark to that statement was, "If the children would just know that there is an Auntie Laura on campus that they can come to anytime and receive a hug and a kind word of encouragement or even just a smile, then I believe I've accomplished the best thing in my life."

My fellow workers and I have a passion for our people and their children. We are committed to the education for all our people. Together, we have and will continue to make^a difference.

Mahalo for the opportunity to communicate our needs and share our support of the Pihana Na Mamo program.

Laura Torres

DATE: NOVEMBER 22, 1999

MEMO TO: U.S. SENATE COMMITTEE ON INDIAN AFFAIRS

FROM: DAMIEN KENISON SR., PARENT INVOLVER, KONAWAENA HIGH SCHOOL

RE: TESTIMONY FOR THE REAUTHORIZATION OF SENATE BILL # 1767

Ano'ai,

I am Damien Kenison Sr. , a Parent Involver at Konawaena High School on Hawaii Island. I have been working with Pihana Na Mamo for six years. I started out at Ho'okena Elementary in 1994 and moved to Konawaena in the second semester of 1995. Hookena School services children from the socially and economically depressed South Kona communities of Miloli'i and Hookena with a large percentage of Native Hawai'ian students. The other feeder schools are Honaunau and Konawaena Elementary and Middle School.

When I first came to Konawaena High School in December 1995, I was alerted to the fact that a large number of students from Miloli'i and Ho'okena were in danger of dropping out citing frequent absences and poor class participation. Working with various agencies and school staff, principal Brian Nakashima helped us to coordinate a plan which would improve educational services to our rural students and encourage academic progress.

The effort was very successful and almost all of the at-risk students graduated with a number of them proceeding on to a university or community college. Even those who decided to work have plans to eventually further their education after a brief hiatus. All of them have been made aware of their potential and realize the importance of pursuing educational goals in relation to obtaining adequate employment.

My classroom is a safe haven where students can meet with friends, do their homework, seek my advice on school or personal matters, get help with assignments, study for tests or use the computer resources that are provided for them. My door is open to any student who needs help and many of my Pihana students' friends or classmates have come to me for assistance.

I monitor grades and credits and work with teachers if a student is having difficulties in their class. Credit checks have resulted in numerous corrections and placement in appropriate classes. Parents are also consulted if their child is having problems and solutions are offered or implemented with their input. When attending an IEP or parent / teacher meeting, my role is to make sure that the parents are comfortable and able to understand what is going on so that they can help their child and make the right decisions in approving any changes to the plan.

Pihana Na Mamo has helped me to develop social skills that are necessary for effective communication. These skills have allowed me to convey my thoughts in a professional manner and enhanced my efforts to improve the quality of life for Hawai'ians in my community.

While being interviewed during a program reevaluation, I was asked what was the most important thing to come out of Pihana Na Mamo. I answered "me." My answer shocked the interviewer but I explained that by developing my leadership skills I was better able to help my students and communicate with their parents. I wanted that person to know of my sincere commitment to the program and it's success.

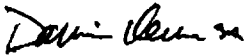
My involvement with the students extends out into the community where they live. I am Vice President of KUPA (Kamaa'iana United to Protect the 'Aina), a non profit organization based at Ho'okena, South Kona. I believe that improving economic and social conditions will have a positive impact on the attitudes of people towards education. I also utilize my contacts acquired through KUPA to assist in enhancing positive outcomes for my goals with Pihana Na Mamo.

I am also a member of the West Hawai'i Fisheries Council. This council was formed to protect the marine resources along the Kona Coast. Our marine resources are an integral part of the Hawai'ian Culture. Without these resources we would not be able to pass on the practices and traditions that have established our identity as Hawai'ians for so many generations.

Being made aware of their roots and colorful heritage has instilled pride in our opio but that has not been enough for them to be successful in the modern world today. In the classroom, I encourage cultural activities integrated with academic pursuits to enhance beneficial results.

The bottom line is that Pihana Na Mamo is a vital endeavor which I feel the Hawai'ian people are due. We assist those students that are unable to take advantage of the educational opportunities offered by Kamehameha Schools. We help those students who need a chance to achieve their career goals and give back to their communities to foster the values that will raise the status of Hawai'ians. It is time for those in authority to take a stand and support the Hawai'ian people in our quest to assume our rightful status in society, by providing consistent programs which will guide us into the new millennium.

Mahalo Nui Loa,



Damien Kenison Sr.
PO Box 38
Honauanau, Hawaii
96726
Phone# 323-4572
FAX # 323-4515

U.S. President

William Clinton
The White House Office
1600 Pennsylvania Ave.
Washington, D.C. 20500

U.S. Senator

Daniel K. Inouye
722 Hart Senate Office
Bldg.
Washington D.C. 20510

U.S. Senator

Daniel Akaka
722 Hart Senate Off.
Bldg.
Washington D.C. 20510

U.S. House

Patsy Mink
District 2
2135 Rayburn House Off. Bldg.
Washington, D.C. 20515

U.S. House

Neil Abercrombie
1233 Longworth House
Office Bldg.
Washington D.C. 20515

Governor

Ben Cayetano
State Capitol
Honolulu, Hi. 96813

Mayor

Stephen Yamashiro
25 Aupuni St.
Hilo, Hi. 96720

3/1/99

" I Too! AM A VETERAN OF TWO WARS"

I would like to understand the
overthrow and the illegal annexation of the
Hawaiian Kingdom.

If so!--- Then the City, the State, and the
Federal Governments are illegal.

And so are PUTTING PEOPLE IN JAIL!

If I understand "Annexation" it's a Treasonal
Act Against----

THE "HAWAIIAN KINGDOM AND THE HAWAIIAN PEOPLE."

The right to know, so I may tell the
truth to my family "Thanks"

Mahalo,

Eric C. Edsman Sr.

Eric C. Edsman Sr.
po box 2584

Kamuela, Hi.

96743

To START with A DEMOCRATIC system.

11/23/99

ALOHA US DAN. IN DUYE

my TESTIMONY ON RECONCILIATION
IN HILO DEC. 1ST MEETING- 0930 hrs UH HILL

A- RAPERATION, How much ^{LAND? ONE} ~~money~~ ^{HALF} ~~For All~~

B- SOVEREIGNTY "HAWN- KING DOM"

C- ANNEXATION, OVERTROW

D- RESTITUTION IS TO RESTORE OUR ^{KINGDOM} ~~HAWN~~ NATION

E- "INDIAN AFFAIRS" WHY HERE "

F- NATIVE HAWAIIAN Education Act- why

ARE WE CALLED A NOT HAWAIIAN NATION ^{Citizen} ~~People~~

G- IF Education IS THE ONLY TOPIC Today

WHY IS IT NOT BEING THOUGHT IN OUR

SCHOOLS, IN OUR SCHOOLS- SUBJECTS

H- "TREASON - B - C - "

" BETRAYAL IN OVER 100 YRS OUR
SCHOOLS HAVE BEEN "CONTROLLED" BY

" A FOREIGN NATION " 4N FOREIGNERS "

" POSING AS EDUCATORS " BY UNITED

STATES - STATE GOVERNMENT AN

CITY COUNTY GOVERNMENT

I ALL THE TRUTH MUST BE TOLD DO NOT
DISTORT THE FACTS

J AFFIRMATIVE ACTION YES OR NO ANSWER
OF U.S. LAWS

ERIC EDSMAN'S PE BOX

1ST PAGE OVER

2584 KAMUKA HI 30

96743-2584

QND / PAGE TOPIC

NATIVE HAWAIIAN Education Act-

Qust - IS THIS AN AFFIRMATIVE ACTION

YES - OR NO - I UNDERSTAND IN

AMERICA'S WHITE PEOPLE DONT LIKE ANY

KIND OF AFFIRMATIVE ACTION -

IF UPON GRADATION WHAT

KIND OF DIPLOMA WILL THEY GET

AMERICAN - "OR HAWAIIAN KINGDOM

NATION"

PG 2A

10/24/99

1st PAGE

C/O ASSISTANT SECRETARY

"JOHN BERRY" DOCUMENT MANAGEMENT

UNIT, THE DEPARTMENT OF INTERIOR,

1849 C STREET N.W. MAIL STOP 7229

WASHINGTON, D.C. ZIP 20240 - "MARK VAN NORMAN

SIRS MY WRITTEN TESTIMONY" ON RECONCILIATION

PROCESS ON HAWAIIAN KINGDOM SOVEREIGNTY

WE ARE WHO WE WERE, ERIC C. EDSMAN SR.

"WE ARE A NATION" WITH OUR OWN LAWS,

CONSTITUTION, TREATIES WITH OTHER WORLD

NATIONS AND UNITED STATES OF AMERICA -

AND A RIGHT TO SELF DETERMINATION WITH

CIVIL RIGHTS UNDER THE LAW OF NATIONS

AND PRINCIPLES OF NATURAL LAWS - AND

INTERNATIONAL HUMAN RIGHTS, LAW."

A- "TREATIES WITH UNITED STATES OF AMERICA THAT

STARTED FROM 1826-1841-1849-1875-1887-

1898 TILL THE "OVERTHROW" AND ANNEXATION, THAT

NEVER WAS, "BY UNITED STATES OF AMERICA."

"DO NOT PUT HAWAIIANS NATIVES" WITH -

"AMERICAN INDIANS" FRIENDS WE ARE, BUT

WE ARE A HAWAIIAN RACE AND A CONSTITU-

TIONAL NATION.

1st. - LASTS TALK ABOUT REPARATION WITH A

"GOOD FAITH START" FOR UP TO 10 YRS PLUS -

WITH \$500^{NO} PER MONTH - FOR EA

HAWAIIAN SUBJECT; OR A NATIVE PERSON, LIKE

A SOCIAL SECURITY PAYMENT, FOR WRONG - 3

DOINGS OVER 100 YRS ADD 60 LA. CHILDREN

(OVER) UNDER 18 YRS 1/2 TO PERSONAL ACCOUNT 1/2, LIVING EXPENSE

Kawehi Kanui
P.O. Box 87
Mt. View, HI.
96771

October 18, 1999

FAX To: Sen. Akaka
FROM: Kawehiokalaninui-I-amamao Kanui

Comments:

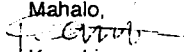
Dear Sir:

I had lunch with you once with Larry Mehau and Bumpy Kanahele. My husband, who is a Hawaiian subject is in prison because he refuses to "conform" to American laws. His constitution and civil rights under Hawaiian law is being violated by prison officials in Hawai'i. As a political prisoner he is being denied his rights. I am seeking support from your office to lift, "the blocks" by prison officials who are trying to say that my husband is crazy, therefore does not need to be treated fairly.

My letter will explain everything.

Please forward this information to all Hawaii Congressional members and that I would also like to testify before the U.S. Justice Department on Nov. 12 and 13th, in Hawai'i. We are also requesting to testify before yourself and Dan Inouye when you come to Hawai'i to give documentation as to why annexation never happened and "Hawaiian Sovereignty".

We await your response to our request regarding the matter enclosed as well.

Mahalo,

Kawehi.

Kawehi Kanui
P.O. Box 87
Mt. View, HI.
96771

Oct. 17, 1999

Council of Regency
P.O. Box 2194
Honolulu, HI.
96805-2194

Re: Harassment and Visitation Rights Denied To Wife of Lance Larsen

Aloha No,

What I have written below comes from my journal which I have developed since Lance went to prison. (I will keep a copy of this letter as part of a journal for future use.) I am a Hawaiian subject and the common law wife, of Lance Paul Larsen writing to inform the council about the inhumane treatment I and another individual have been getting from the prison industrial complexes that exists on the island of Hawai'i, in Hilo with regards to Lance Larsen, political prisoner.

Short Background On The Situation

Lance Paul Larsen, is a Hawaiian subject now being held in the Halenani Correctional Facility for traffic tickets." On Oct. 4, 1999, he was sentenced to 30 days in jail because as a Hawaiian subject he refuses based on Hawaiian Law to "conform" to the state of Hawai'i laws. On Oct. 12, 1999, a Writ of Habeas Corpus was filed in the Hilo state court which explains in detail why he should be released. So far no word as yet has been heard regarding the writ from the court. However, on Aug. 4, 1999, a class action civil case was filed in the U.S. District Court as well as the Permanent Court of Arbitration, Hague, Netherlands to settle disputes to do with Titles. **He is being threatened by the state of Hawai'i who could give him up to six months in prison, not because of traffic tickets, but because he will not conform to laws and people who have no legal authority to be here according to the fact that Hawai'i was never annexed to America and a joint resolution is not a treaty but a municipal law which cannot go outside of it's borders**

and a municipal law cannot "transfer title" or "move boundaries" in Hawai'i. In the meanwhile Hawai'i still has a treaty with the U.S.

My husband is a Political Prisoner, with constitutional rights, held illegally against his will in his own homeland by foreign instrumentalities of the United States of America. I am seeking his release. A Writ of Habeas Corpus, filed in state (Hilo) court docket number 99-007 on Oct. 12, 1999. No word as yet from the court. My question is, how can the state of Hawai'i imprison a Hawaiian subject when they have no jurisdiction in international issues which raises federal questions? Not to mention, he has two other cases regarding the same case filed in the Federal and International arenas. By what authority can they imprison a Hawaiian subject on a state level pending the Federal and Permanent Court of Arbitration hearings.

State Attempts At Painting a Picture Of My Husband As Being Crazy

The state of Hawai'i is trying to say that my husband is crazy for believing in his ancestor's, 38,554 who signed the "Monster Petition" that killed the annexation treaty in 1897. No doubt the annexation treaty was killed which means that Hawai'i still has a treaty with the U.S. All of the facts are enclosed in his case filed Aug. 4, 1999, with the courts docket number CV-99-00546 at the Federal U.S. District Court in Hawai'i. Not to mention the Hawaiian Kingdom has granted, through Keanu Sai, Regent Pro-Tempore "limited Power of Attorney" to countries like Switzerland. (See "Geneva Newspaper" who took it out of the Magazine, "The Monarchists") Enclosed for your purview. If this is so, how then does the state of Hawai'i still claim jurisdiction over a Hawaiian subject? Is it fear that causes them to take costly steps to prove might is right by forced assimilation at the expense of an innocent man's life, family, business and his children?

Visiting Rights Thwarted By ACO Mark Forbes and Beryl Iramina

On October 15, 1999, Friday afternoon Lance tried to call me. Apparently he was told by the operator that there was a "red line" (translated it means that "someone" put a "block") on the prison phone, so everytime Lance dialed my number, his mother's number and his attorney's number it would ring and fall dead after three fast beeps. I found this out when I visited (to put it mildly) him on Saturday. I called the 611 repair

service after my visit and the person named "Brian" of Wisconsin confirmed with me that the "block" was not on my phone, however he could not verify if the prison had put a block on their phones regarding particular numbers. (I will look into it on Monday with the business office). Prior to that Lance called with no problem. I believe that the ACO incharge, Mark Forbes and above him the warden, Beryl Iramina are responsible. I want you to stop them from denying my husband his constitutional rights according to the Treaty of 1850, & stop the games they play on the family

Prison Vists Made Hard On Families and Friends of Inmate Lance Paul Larsen Because They All Maintain Their Status As Hawaiian Subjects

On Saturday 10-16-99 at 8:30 a.m. I received a call from the nurse at 699 Waiannuenu Ave., Hilo, Hawai'i 96720. H.C.C.C. (Sophie) who could have told me over the phone that all she needed was the number on the medication bottle. She didn't. I had to drive 35 miles to get the anti-biotics from Pahoa for his toothache. (We live in Ola'a). On the way back I got three tickets from a policeman. I drive with the Compiled Laws on my car. (That's another story). Let me focus on 10-16-99 Saturday...my journey to visit my husband in prison which was met with suspicious circumstances and military psychological warfare which felt like I was in Nazi germany and I was the criminal. It only made me more determined to perservere.

After getting the medication and getting ticketed I continued onward to the jail. It was 10:45 a.m. by the time I proceeded to Hilo. I arrived at the jail at approximately 11:45. Once at the jail I approached the guards outside the jail, introduced myself and told them that I came to drop the medication off to "Sophie" for Lance Larsen. (They knew ahead of time that I was coming) I gave the meds to one Joel Wobelinski, a guard incharge that day on visitations. I waited in my car until 12:00 p.m. (visitation begins at 12:15) to "sign-in", "search" etc. At 12:20 While in the registration area Joel Wobelinski could not find Lance's "visitor card" (different from the visitor list) I told him that I know that Lance applied for a visitor list on Oct. 5, 1999 and he should have a copy of that with him. Joel said he will let his higher up, Richard Speed know that Lance did not have a card however he did say, "since Lance filled out a visitor list he should have a card somewhere". Mr. Speed came out a few minutes later and told me he was sorry but Lance never filled out a visitor list, therefore a card was never issued. I explained to him that Lance has a copy of it, go and see and if so, why didn't they process his

"card" since his 7 day lock down was over, the guards and Lance's attorney assured me that I would not have any problems with visitation. I explained to them (R. Speed and Joe Wobelinski) that I had just come back from Honolulu that morning and was not leaving until someone explains to me what happened between Oct. 5, 1999, and today..Oct. 16, 1999...I asked, where does the list go? and who is in charge at that point? R. Speed said, "Mark Forbes, but he doesn't work on Saturdays" I asked to speak to someone else he said, "well you have to speak to my lieutenant, Randy Waltzen. Speed left and went into the prison office to talk to his lieutenant. Speed comes back with the copy of the "visitor list" Lance submitted. Tells me to step to the side, Speed shows me the "visitor list" and pointed out that the reason why Lance does not have a "visitor card" is because of some of the things he wrote at the bottom next to his signature which said, "(under duress & protest) 1850 Treaties between the U.S A & Hawaiian Kingdom"...he apologized and said he couldn't guarantee I could visit Lance because of what he wrote. Speed alluded to the fact that "maybe" Lance "is losing it" a "little crazy" maybe? I cut in and said that if Lance is crazy then 250,000 people like myself, his attorney and the Swiss government like Lance are crazy too because they know that annexation never happened? I defended Lance's sanity by telling them that it is Lance who is sane and that it is the state of Hawai'i who is crazy to try and imprison my husband who is a Hawaiian subject. I explained to Speed that I just came from Honolulu and he cut in and asked me for my airline ticket. I explained to him that I came on the first flight, went home showered, unpacked and brought with me only what I needed for the 12:00 p.m. visit. (I thought how strange to ask that I provide my ticket, I knew that their rules had something to that affect I would have brought it. (Now, I'm 45 miles from home and I'm missing the first of three visitation times- I was stood back and patient). I told him very nicely that I was not leaving and that my husband is not crazy as they are trying to portray him as being. I told him, "my husband is a political prisoner" and I went into Annexation, Joint Resolution and that the reason why he signed the document that way is because of who he is, as a "Hawaiian subject" I went further to tell him that "while many think this is America, it cannot be and that is why my husband signs every document that way. (See: "Visitor List" dated Oct. 5, 1999) I also explained that he has two other cases filed; in the Federal and the International Arena. So, if you folks are trying to say he is nuts, I am not buying that story. I told them, "he is of sound mind, body and spirit and because he is not conforming to the state of Hawai'i laws, they sentenced him to 30 days and that

is how he got here". Is the tactic to "make someone crazy" the way the state of Hawai'i can continue to receive funds? Without the body, there is no money and funding for prisons? We are all in trouble if this is so and definitely has to be changed. The more we will have to accelerate our international relations and move the case to a higher level. Speed left. He went to talk to his lieutenant, Randy Waltzen.

Waltzen came out and said the same thing Speed said, about the way Lance signed the paper that may have caused the ACO Mark Forbes refusal to process Lance's "visiting card". We talked for 15 minutes. I told him the same thing I told Speed. Waltzen said, "Mark is not here today but I'll go down to his office to see if the card was "in process" and if it was he would approve it then. I told him that Lance could just sign next to his name U.D. (Under Duress) which would be sufficient should there be a question in his recordation of his status as a Hawaiian subject in any of his other cases. He said he would talk to Lance, I said, that is fair. He went in and came out and said, "I couldn't get Mark at home let me check something in his office before he goes to talk with Lance".

By now, it is 1:15 p.m. going on to the second of three visitation times. Waltzen comes back and says to R. Speed, "why did Mark change the lock on the door?" he said, "no one told me about any lock change". He looked puzzled and concerned.

When Waltzen returned from talking with Lance he told me, "I had to go over the heads of the sargents, and they are not happy". He said, "what I've done is had Lance sign another visitor's list and next to Lance's signature (I saw), "U.D."...the lieutenant, Waltzen said, "you know, I know and Lance know's what the U.D. means" and told me "to wait... that he was going to transfer that information onto a "visitors card" so I could see Lance. He also showed me the previous visitor's list and said that Lance gave him permission to do what he wanted with it, he crumpled it up and threw it in the trash that was standing next to the telephone where I was sitting. After he left I took it out of the trash and that is what I have enclosed with the letter. I have also made copies for myself and Lance's attorney.

I would like to commend Lt. Randy Waltzen for his forthright attitude of a healthy mind. I don't want him to get into trouble. He is not the problem. The problem is Mark

Forbes.

The visitor list shows clearly the date 10-5-99 as the day Lance submitted it. According to Speed and Waltzen, the paper work stopped at Mark Forbes' desk and went no further, denying Lance his visiting rights and making every attempt to make all of our lives miserable by tapping and blocking my phone, not processing the visiting list on to the cards causing frustration to myself, his mother who wants to hear from her son and his attorney.

By 2:00 p.m. all the paperwork was done and I went in, showed my Hawaiian Kingdom Voters I.D. and I went in to see Lance. He is in good health, barefooted because the slippers gave his foot rash. He was in good spirits. He said, "the lieutenant went above some sargents' heads' upstairs to process the visitor's card for him to have me visit". He went on to say, "they are transfering from ~~let~~ ^{this} place to Halenani correctional facility, a "minimum prison" where he would be working in the yard or weed eating certain places with the crew of other prisoners". Slave labor that's all it is. He felt it would be less restrictive. He also said, that he never got the three letters I sent (I sent five) and never got the letter from the Council of Regency or from anyone else who told me they sent letters to Lance in prison. He told me, that they even brought him to their office one day when they received from Attorney Ninia Parks a package see sent marked, "Attorney/Client Privelege". They made him open up the package in front of them and took everything out except a copy of a rough draft of his writ of habeas corpus and said, they would throw the rest away or did whatever they did. He requested that they put those things in his "belongings" so when he left he could read it later. They refused his request. That being said, it was quite alot of hoops, blocks and psychological trauma for the normal person. I can see why people would go crazy by that kind of inhumane treatment and make them hardened criminals. My husband should not be in prison because he is a Hawaiian subject.

Another Day Of Unnecessary Trials and Tribulations For Me

The next day on Sunday, I thought since all the paper work was resolved that my entry into the Halenani Correction facility would be easy. Wrong. Grant Halenani supposed to be a "minimum security prison." Yet, the reactions of the ACO "Mrs. Akau" and her lieutenant Deshea (who never came to see me) treated ~~us~~ ^{us - I} would liken to Nazi

Germany.

While "registering" in, I told the guard I came to Lance Larsen and I showed my Hawaiian Kingdom I.D. the Mrs. Akau, immediately looked at my Hawaiian Kingdom Voters I.D. and said..."no! you need a state I.D." then she said and "you need to show your marriage certificate and airline tickets. I don't even know why she demanded this of me (what has that got to do with my visit?) Lance has me down on his list signed and as his wife. I never mentioned anything about who I am or where I came from, clearly tells me, that there are internal problems between ACO's, sargents and lieutenants about my previous visit the day before. The overflow of that kind of internal problems should not be used as power play against the inmate or his wife.

I explained to Mrs. Akau, that the other prison had no problem with me using my Hawaiian Kingdom I.D. to see Lance just yesterday ~~and there was no problem~~. She said, "I don't want to hear what your beliefs are". Obviously she has a problem with our political positions but again, ~~I was not doing what she claims~~ *Just want to see my husband.* I was merely explaining what happened just yesterday. I asked her to show me where it says that only a State of Hawai'i I.D. would permit me access to see my husband. She started ranting and raving in front of 20 other visiting families and inmates, "I don't want to hear your beliefs". I have constitutional rights also, as a Hawaiian Subject and this woman who obviously does not know her history I can only pray that one day she will learn about Hawai'i's history.

Joel Wobelinski the guard at the other prison yesterday told me, that "as long as you have your picture that has your name on it that is sufficient". He also told me, before they were strict about having state I.D., but because some people were from foreign countries any kind of I.D. would be sufficient as long as the name matched the face.

All I could do was leave. It wasn't humiliating it was an experience I would not wish on any person or want to venture on again. I feel as his common law wife ACO, Mrs. Akau's did not have to raise her voice and cause attention to our situation. Her action was inhumane. She was the hang woman for her lieutenant DeShea. Of course she said, "it's out of my hands, the lieutenant (Deshea) called the shots and that she was not interested in hearing my beliefs". Obviously, we are being denied visitation rights

of our loved ones and treated as sixth class citizens because of our political status and not because we "committed any crime" because Lance did not commit any crimes under the law of the Hawaiian Kingdom. We choose to remain as our ancestor's -- Hawaiian subjects. Nothing will change that.

I would like to ask that the Council of Regency advise me on what do to about my dilemma as I will be going to see Lance again this coming saturday and sunday. I have asked Ninia to set speak with Lt. DeShea to resolve the political shi-bi and let Lance have his vists. He is my husband by common law therfore I don't need a marriage certificate and the only I.D. I will use is my H.K.voters registration I.D., it has my picture and name as plain as day. *Everyone knows Lance & I, in Hawaii.*

All of this tantamounts to harassmt of the worse kind, on a Hawaiian subject who is a political prisoner and his wife who supports her husband because it is just. They are trying to say that he is crazy while trying to make him crazy already tells me that that is their intention. I know that God is protecting him. Na Kupuna from Hawai'i supports his endeavors 100%. I want my husband out of prison as soon as possible or put on work schedule. He has his awa, automachanics and electrical businesses back logged at this time. He has three electrical jobs to do, awa fields to clear and one truck to repair that is taking us down the economic slump because of his illegal imprisonment. Can you or his attorney help him resume a work schedule in the day where he would return in the evening? Other people do it. He did not hurt, harm or kill anyone. He is a political prisoner...is that worse? Does the state of Hawai'i have to treat him as "An enemy of the State?"

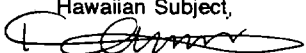
Hawai'i Lacks "Prisoner and Visitation" Rules and Policies--Again!

There are no handouts about the "rules and policies" visitors should know about before they go into prison however ...while they say they do have rules, we were never given them. Then they get mad at you because in their eyes if you say or do anything they (depends on who is on duty) don't like, you are treated with disdain as Elliot Mattos experienced when he tried to visit Lance today (Sunday after I left). Upon showing Mrs. Akau his Hawaiian Kingdom Voter I.D., another guard told him, "what kind of I.D. is that?" "You have to have a state I.D....no state I.D. or drivers license, no visit". Elliot was more devastated than I was. Why are there double standards in the

supposed "one facility" the guards claim they are? Where are the rules?

Is there some advice the A.G. can give me to move my request forward as I do want to see Lance again this coming Saturday. My husband did not kill anybody and should not be in prison, while his federal and international cases are pending. His illegal imprisonment is a unnecessary hardship on myself and our families who know Lance to be an upstanding Hawaiian subject. (See: His Affidavit.) Granted he was never perfect. He has done very well, these last 9-10 years; off of cocaine, ice, heroine and alcohol, standing on the laws of his country and constantly working. In spite of the fact that many will disagree with his historical understanding, it is documented evidence that his research is not only on target but spiritually founded by his ancestors who killed the annexation treaty in 1897. It is only a matter of time before the truth will sink into the hearts and minds of justice loving people who want to live in a better world.

There I am done. Please help assist in this matter. I don't want the state to hurt, harm or try to paint a picture of my husband as being crazy. They are trying to that by their paper work alone. I am afraid that because they are so desperate I am pleading for his life at this point. Please Help Me Free My Husband Who Is Being Held As A Political Prisoner in Halenani Corrections Facility on the island of Hawai'i in Panaewa because his life is in danger and so is mine.

Hawaiian Subject,

 Kawehiokalaninui-l-amamao Kanui
 Wife of Lance Paul Larsen
 Political Prisoner

Enclosure (s)

cc: Ted Sakai

Ben Cayetano

Daniel Inouye

Daniel Akaka

John Berry

Mark Van Harmon

Lance P. Larsen

Lorraine Inouye

Matsuiura

A. Levin

Hawaii Community Correctional Center

INMATE VISITOR REQUEST

1. Lance P. Larsen
(Inmate's name, printed)

(UNDER DURESS & PROTEST)

575-64-4202

Social Security #

1850 TREATY
Between
U.S.A. & HAW.
request that the Kin.

following people be included on my Social Visitation List:

| Visitor's Name | Relationship | Date of Approval | Approved By |
|-------------------------|----------------------|------------------|-------------|
| 1. <u>KAWAHI KANUI</u> | <u>wife</u> | | |
| 2. <u>RON FUSIYOSHI</u> | <u>Pastor friend</u> | | |
| 3. <u>NINIA PARKS</u> | <u>Lawyer</u> | | |
| 4. <u>Robert Higa</u> | <u>friend</u> | | |
| 5. <u>Tony Ho</u> | <u>friend</u> | | |
| 6. <u>Gay Higa</u> | <u>friend</u> | | |
| 7. _____ | _____ | | |
| 8. _____ | _____ | | |
| 9. _____ | _____ | | |
| 10. _____ | _____ | | |

(UNDER DURESS & PROTEST) 1850 TREATY
between the U.S.A. & HAW.
Lance P. Larsen 10/5/99 K
Inmate Signature Date

Received: _____
ACO Signature Date

Staff notes: _____

Routing: Final to Inmate's file.

(HCCC - 6/95)

Affidavit of Lance Paul Larsen

- 1.) Affiant affirms that his address is P.O. Box 87, Mt. View. Hawaiian Archipelago.
- 2.) Affiant affirms that he is a Hawaiian subject, subject to the laws of the Kingdom of Hawai'i and is aware of the "Motion To Dismiss" and it's content.
- 3.) Affiant affirms that his great great grand mother is Maryann "Meleana" Kaahanui and her husband Wm. John Kaahanui were Hawaiian subjects.
- 4.) Affiant affirms that his great grand mother was Marion Tilton and her husband Alexander Rodriques were Hawaiian subjects.
- 5.) Affirms that his grandmother Elizabeth Rodriques and grandfather Paul Charles Larsen were Hawaiian subjects.
- 6.) Affiant affirms that his father Paul Charles Larsen was a Hawaiian subject.
- 7.) Affiant affirms that within the last four years he learned that he is what his ancestor's were, Hawaiian subjects.
- 8.) Affiant affirms that he is in a co-partnership business according to the Compiled Laws of the Hawaiian Kingdom Ch. XXVIII, "An Act To Provide For the Registration of Co-Partnership Firms.
- 9.) Affiant affirms that he is a registered voter in the Kingdom of Hawai'i with the Office of The Regent Pro-Tempore.
- 10.) Affiant affirms that he has paid his back taxes of \$105.00, one dollar for every year since 1893, to the Kingdom of Hawai'i Notary Public Kau'i Goodhue with the Office of the Regent Pro-Tempore.
- 11.) Affiant affirms that he is a member of the Hawaiian Patriotic League, a "civic club" created under the 1864 Constitution, to "Promote the Dignity and Prosperity of the Kingdom of Hawai'i" with capabilities of forming chapters on all islands.
- 12.) Affiant affirms that his wife and their children are Hawaiian subjects registered with the Office of The Regent Pro Tempore, Kingdom of Hawai'i.
- 13.) Affiant affirms that he has sworn his allegiance to uphold the 1864 Constitution of the Kingdom of Hawai'i.
- 14.) Affiant affirms that he was a Hawaiian subject when he was born on June 1, 1953, in the islands and archipelago of Hawai'i.
- 15.) Affiant affirms that he owns his work truck; a white 1987 Jeep Comanche pick-up

15.) Affiant affirms that he owns his work truck; a white 1987 Jeep Comanche pick-up truck.

16.) Affiant affirms that he makes his living propagating awa, growing grapefruits, various citrus trees, tahitian lime and a couple of each fruit trees; breadfruit, mountain apples, bartley pears, jack fruit, bananas, and flower trees as an independent farmer.

17.) Affiant affirms that he is also an electrician and auto mechanic by trade and capable of making a business for himself.

18.) Affiant affirms that he is not an American.

HAWAIIAN ISLANDS,
ISLAND OF HAWAII

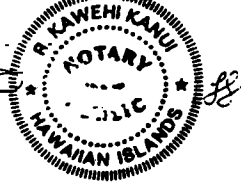
On this 19 day of April A.D. 1999 personally appeared before me

Lance P. Lensen and

known to me to be the person (s) described in, and who executed the foregoing instrument who severally acknowledged to me he executed the same freely and voluntarily, and for the uses and purposes therein set forth.

And he said Lance P. Lensen on a private examination by me, further acknowledged to me that he executed the same freely and without any fear or compulsion.

R. Kawehi Kanui Notary Public



Subject: Fwd: Swiss Article Translation

Date: Thu, 14 Oct 1999 08:27:56 -1000

From: Hawaii Nation Info <info@hawaii-nation.org>

To: Hawaii Nation Info <info@hawaii-nation.org>

--- begin forwarded text

Date: Thu, 14 Oct 1999 07:28:56 -1000

From: Lynette Hiilani Cruz <lcruz@hawaii.edu>

To: kanakamaoli@hawaii.edu

Subject: Swiss Article Translation (fwd)

Aloha kakou,

A friend sent me a translation of that article about Hawai'i that appeared in French in the Swiss newspaper. Mahalo Alix. Fyi...

----- Forwarded message -----

Date: Thu, 14 Oct 1999 06:49:12 -1000

Subject: Swiss Article Translation

La Temps Newspaper October 6, 1999

a local newspaper in Lausanne/Geneva, Switzerland

Switzerland comes to the aid of the King of Hawai'i
by Sylvain Besson of Berne

Has Switzerland found a measurable role of its own in the Pacific? We could believe this to be true by reading the last article in the journal of the International Monarchist League, based in London, that brings discussions in course between Berne and the Hawaiian Kingdom by the re-establishment of diplomatic relations between the two entities. As of May 5, David Keanu Sai, the proclaimed Regent of the Hawaiian Kingdom which was overthrown by the United States in 1893? has conferred with Switzerland the power to judge Swiss nationals residing in Hawai'i, the 50th State of the United States. A unique privilege due to the existence of a Treaty of Friendship, Establishment and Commerce signed in 1864 between Switzerland and King Kamehameha the V and has never been denounced in any way or form. From Honolulu, Swiss Consul Niklaus Schweizer confirms the existence of talks with various sovereignty organizations, but estimates that the re-establishment of diplomatic ties with Hawai'i wouldn't be for anytime soon. "Naturally, Switzerland would not act against the U.S.," explains Schweizer, that the problems of the laws in the Hawaiian Islands must be resolved between the U.S. and Hawai'i. He understands though that the cause of independence has good legal arguments. The annexation to America was not properly ratified by the (U.S.) constitution. On the other hand, in 1893, "all Hawaiians except a few missionaries supported Queen Lili'uokalani, the last Monarch that ruled the Islands. In fact, Switzerland is keeping its options open. She has not officially declared the Treaty of 1864 nullified or void, even though there is no clear objective. She's maintaining polite contact with the independence representatives. "Since France is giving more autonomy to its possessions," explains Niklaus Schweizer, "a lot of things are active in the Pacific."

--- end forwarded text

Aloha e Senator Inouye and Members of the Senate Committee on Indian Affairs:

My name is 'Ekekelā Aiona and I am the director of the preschool programs for the 'Aha Pūnana Leo. I am also a single mother of three children whose education started at the Pūnana Leo o Hilo. My oldest, Kala'i, who will graduate from high school in the spring, will have been educated entirely through the medium of the Hawaiian language. In lieu of this, I thank you for the opportunity to testify on behalf of the 'Aha Pūnana Leo to request reauthorization of the Native Hawaiian Education Act which has made this Hawaiian Medium Education possible.

The 'Aha Pūnana Leo supports the reauthorization of the Native Hawaiian Education Act. The Vision of the 'Aha Pūnana Leo is "The Hawaiian Language Shall Live." Based on this vision, programs have been initiated to nurture various language environments. The Act has enabled the 'Aha Pūnana Leo to provide programs that empower families and foster the concept of taking charge of their own lives to make responsible and informed choices. As stated in No Na Kamali'i (family handbook), "All the goals of the Pūnana Leo programs focus on the family, for this is the nest where our children and youth are nurtured, where our kupuna (elders) first learned Hawaiian, and where Hawaiian must be secure to make the Pūnana Leo vision a reality."

Since the opening of the first Pūnana Leo preschool in 1984 on the island of Kaua'i, 'Aha Pūnana Leo has serviced over 2000 families state wide. Currently there is a staff of 60 which includes preschool directors and teachers. 30% of our staff were families in the Pūnana Leo program prior to their employment. A growing percentage of families continue to enroll in college to obtain a degree in various areas along with the Hawaiian Language. These family members are working with various programs that are in line with the vision of the 'Aha Pūnana Leo with the idea of creating a reciprocal effect.

An annual evaluation is done by the families to assess our preschool programs. Results from the evaluations assist the preschool division with quality control and program expansion. The progress of the program can be better visualized by the comments of the families. Attached are comments that were shared by families about why they choose to become a Pūnana Leo family and what is the greatest reward for their family from participating in the Pūnana Leo program.

- The greatest reward for our family is admiring the enjoyment of my child as she learns and lives the language, values and culture of the Hawaiian people. Pūnana Leo has provided a firm foundation for her that will continue to enrich my child and our family forever.

- Having our hānai (foster) son at Pūnana Leo o Waimea has been a wonderful experience for him and our 'ohana. He has definitely made tremendous strides and his behavior has changed dramatically for the

good. I am grateful for having caring and loving teachers work with our son. His story is proof that the Pūnana Leo teachings work. Mahalo nui.

- It's a gift to have our child at Pūnana Leo - to have their roots of their education begin in Hawaiian language and culture.
- We weren't sure what to expect with all the controversy regarding bilingual education - especially Hawaiian. However, we couldn't be happier with our decision. We have seen so much growth in our keiki, we've become better parents and more aware of educational needs and I believe this is due to the kumu (teacher) and kahu (director). The environment is so maika'i (great) and their time and attention has been most excellent in his development.... not to mention, living with the 'ōlelo makes us special. Mahalo!

The needs of the Pūnana Leo program continue to grow. There is a great need for bigger facilities. Although we have 11 sites, we continue to turn away interested families due to the lack of space. Several sites have waiting lists with an average of 100 names. The Pūnana Leo has begun research on implementing a teaching certification program for Pūnana Leo preschool teachers. A program such as this will enable staff to achieve this educational goal without having to leave their full-time position at the Pūnana Leo. This will also provide a vehicle for individuals interested in pursuing teacher certification but live in smaller communities that do not have access to higher education programs and facilities. Tuition assistance is another needy area. More than 80% of our families participate in the Kāko'o 'Ohana, which is the Pūnana Leo's tuition waiver program. Many would not be able to attend Pūnana Leo if this assistance was not available. In the past year we assisted 7 families, through Kōkua 'Inea another financial assistance program, who were having extreme financial difficulties due to special circumstances such as loss of employment, death in the family, etc. These families completed special projects that benefited their school in exchange for their tuition.

As evidenced by this testimony, especially the direct comments from the families, there is no doubting the necessity of the reauthorization of the Native Hawaiian Education Act and sections providing for Family Based Education Centers through the medium of the Hawaiian language. Our goal for the Pūnana Leo preschools is to create an environment that promotes the development of a well-rounded, proud keiki alaka'i Hawai'i (young Hawai'i leaders) and their families who are secure in their culture and prepared to succeed in today's society. We are asking your support to reauthorize the Native Hawaiian Education Act.

Mahalo nui loa;

M. 'Ekekelā Aiona, Preschool Programs Director
'Aha Pūnana Leo, Inc.

**Testimony of Native Hawaiian Special Education
United States Senate Committee of Appropriation
Subcommittee on Labor, Health and Human Services, Education and related
Agencies**

Leslie Blyth, Pihana Na Mamo Parent Involver

Dear Senator Inouye:

My name is Leslie K. Blyth, and I have been involved in the Hawaii School system for 8 years. I am testifying in support of Senate Bill 1767. I have been with Pihana Na Mamo for the last two years. I am a Corrective Reading Teacher and the Parent Involver at Kēaau Elementary School. I am of Irish ancestry, born, raised and educated in the Mainland. I am a parent of three and a grandparent of 5; all part Hawaiian, all born and raised here. Pihana Na Mamo and all its components were not available when my children were growing up here in Puna, and I wish it had. It would have made a difference on their education and how they felt about themselves as native Hawaiians. Now with a grandson in preschool who has special needs, my concern for continuance of this program runs very deep.

Let me give you some background about our area. Kēa'au Elementary School became separate from Middle School last year after 99 years of being one school. But it is still located in a rural community in Puna on the Big Island, with roughly 30% population being native Hawaiian. It has moved from a sleepy plantation camp to an area of high unemployment and very little available to the community by way of facilities and infrastructure. It is not surprising to find children living in homes where electricity, phone and county water are not available to them. We do not even have the privilege of having our mail delivered to our homes or trash pick-up like regular people do in other parts of the U.S. Because of the rural area, rent is cheaper than Hilo so we have many families that are on public assistance or are the working poor. It's easy for children to develop a fragile hope for their future. Many parents are lost in the maze of abuse, household abuse, and family break ups. It's not uncommon to find some of our children with family members in prison presently or served prison time in the past. With so many problems facing our families, education gets lost in the shuffle to survive. School becomes a place where parents are confronted with problems about their child and not solutions. We need to break this cycle and show our children and their parents that there is a way out of the maze. This program has a major impact on achieving that break. The reasons are very simple.

1. I have seen first hand how the Direct Instruction Strategies through Corrective Reading has helped our children learn to read. When a child views himself as a failure because he/she cannot read, they do not develop self-esteem, the joy of learning, or the desire to try. Everything changes in that child when they begin to read. They realize they are not failures. When a child learns to read, doors to his education open, but most importantly the doors to himself are unlocked. You don't

need to be a rocket scientist or have a stack of statistics in front of you to know that, just take the time to look in the faces and body language when that student reads.

2. This program helps to get the parents involved. Many of our students are reflecting their parents' frustration and hopelessness. They are all caught together in this maze. No parent wants their child to do poorly in school. But they don't know what to do and need to be helped to get involved without feeling inadequate with themselves. This program does it. In the short amount of time I have been working I have seen it. Some of our parents read poorly and didn't do well in school themselves. Reading isn't done in the home and so they have no tools to help them help their children. It also helps them learn the in's and out's of how to get involved with their child's education and to have positive dialog with teachers and administrators. Two examples I've had just this year:

A mother and a father approached me regarding one of their sons who are both in the program. He was upset because his older son couldn't read and he wanted to know what we were doing at the school to help his son. This father doesn't read himself and sensed that he did not want his son to be like him. I sat down and answered his questions, I explained the Corrective Reading Program that his son had, where he was in his progress and assured the father that his son could read, and would continue to improve so long as he did well in the program and that they as parents were doing the right thing by taking an active interest in their son's education. I met again with the parent's one week later. This man smiled at me and said, "Mrs. Blyth you were right. My son can read. I sat him down and told him read this and he read it. All this time I thought he no could read but he can. He has a different attitude now about learning. You know maybe this can help me too, yeh." These parents are faithfully volunteering every week at the school, yes they are welfare parents, but they are getting involved and their attitude about the school has come a long way. Formally we saw them only when they marched into the school to complain and argue with administration.

A few weeks ago, a single mother on public assistance asked to come and sit in on her son's 3rd grade Corrective Reading class. She was making an effort to get involved more with her children's education. Her son had Attention Deficit Disorder and has a hardtime with reading. The teacher welcomed her. Several days later this mother returned to the school to tell us how impressed she was with this program. She actually used the same strategies at home with him when she read with him and it worked. She said nothing has worked before. She was so impressed with the program and how we have allowed her to get involved, that she personally wrote a letter to our principal formally asking that the program be continued.

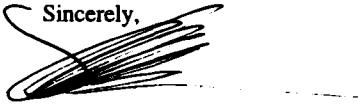
In conclusion, to those of you who ask, should this program continue? The children who are finally learning to read say "yes", the teachers say "yes", I say "yes" not just because it's my job but because I am a parent and a grandparent and this program works. We seem to be able to reach and link parents through involvement in their child's education where school administrators and teachers can not. But there are a lot of parents out there to reach. They have put up walls of distrust, misunderstanding, suspicion and ignorance.

We are trying to scale them and tear them down if necessary. But it doesn't happen overnight. They feel let down and left out. Many parents do not have much of an education themselves and they need to develop the right tools to help their children.

They want the best for their child, but they need to be helped to see that they are important in their child's quest for a good education. It's not easy. But with people like us through this program, communicating with them on a different level than administration, and with the tangible results showing when their child learns to read through Pihana Na Mamo's Heluhelu, we will continue to get the results we are looking for. Please do not cut the funding for this program. It's one of the few that actually work. Our children deserve it

Thank you for your time and consideration with this matter.

Sincerely,

A handwritten signature in dark ink, appearing to read 'Mrs. Leslie Blyth'. The signature is written in a cursive style with a large, sweeping initial 'L' and 'B'.

Mrs. Leslie Blyth

29 Nowemapa 1999

RE: S.1767 Reauthorization of the Native Hawaiian Education Act

Senator Inouye and members of the Committee on Indian Affairs,
Aloha mai kākou:

This testimony is in support of the reauthorization of the Native Hawaiian Education Act.

Today, there are so many of us trying to hold up one of the most important things dear to us, the Family Unit. It is so vital to have Family-based programs out there supporting our Native Hawaiians. Here at the Pūnana Leo o Hilo Hawaiian Language Immersion Preschool, we have not only seen children blossom, we have also witnessed families grow. It is such an awesome sight watching parents enter hesitantly with their children and then exit the program with extreme confidence. They are more confident as a parent and also as a Native Hawaiian functioning in our ever too busy world.

Because of the Native Hawaiian Education Act, the Pūnana Leo o Hilo is able to continue servicing many families while enrollment in other East Hawai'i preschools are dropping. We are very fortunate to afford them valuable opportunities that they can be a part of as a Family Unit. The entrance of their child into our preschool is the seed that has been planted. The end result--watching the family tree grow! It's amazing to see the domino effect take place and see relationships build. Because of their child, we have seen moms and dads reset goals in their life. At a time where a Hawaiian male may be looked down upon because of the high rates of domestic violence and drug abuse, we are ever so proud of our dads who are actively there on the front line with our staff and other family members. About 90% of our dads are actively involved on a regular basis. I am not aware of another early childhood family based program that has as much participation from their dads like we do. We also see a positive change in the attitudes of siblings in the family.

I always stress to our parents that they are their children's first teacher. They must instill the knowledge in their child's life--we are the support. At the Pūnana Leo, we are here to help in building the foundation. A strong foundation based on our essence of being Hawaiian, our language, all of our values, beliefs, traditions and priceless knowledge that make our Hawaiian culture unique. Your support of S.1767, the Reauthorization of the Native Hawaiian Education Act will enable us to provide opportunities for the Family Units of many, many more Native Hawaiians.

'O wau iho nō me ka 'oia'i'o



Kaipua'ala Crabbe

Director, Pūnana Leo o Hilo Hawaiian Language Immersion Preschool

**Testimony of Native Hawaiian Special Education
United States Senate Committee of Appropriation
Subcommittee on Labor, Health and Human Services, Education and related
Agencies**

Valerie Kahanu, Pihana Na Mamo Parent Involver

My name is Valerie Kahanu, a Parent Involver for Hilo Intermediate School for Pihana Na Mamo: The Native Hawaiian Special Education Project. I am testifying in support of Senate Bill 1767.

Our school is located in Hilo on the Island of Hawaii. The current population of Hilo Intermediate School stands at 700 students.

One of Hilo Intermediate School's goal is to implement a program through Pihana Na Mamo's Hi'ilani Project. Through this project an Effective Behavioral Support Team was developed to address the number of discipline referrals and offences. We are implementing a GOTCHA PROGRAM, which rewards students who exhibit positive behavior during instructional and non-instructional time. This program is proven to be a success by both teachers and students. Two other new programs are being implemented this year for our Committee to assist teachers in developing behavioral plans for their students.

My goal is to involve students and their families through workshops focussed on Hawaiian Values. Some of the workshops we did this past year are:

- Family-Ohana
- Food and Nutrition-Laulima
- Hospitality-Ho'okipa
- Achievement-Ku ika Nu'u

One of the most rewarding experience for me as a Parent Involver is when I hear Hilo Intermediate School parents' express their concerns and love for their child's success. Also in having their child make the right choice of friends, getting good grades, and be responsible for family fun activities.

The Pihana Na Mamo program has been a great support for Hilo Intermediate School students, parents and for the community. We strive for an important goal as a community of families to reach for success in education.

Mahalo Senator for your support of Pihana Na Mamo. HO'OLAUKA'I (COME TOGETHER AS ONE).



**Testimony of Native Hawaiian Special Education
United States Senate Committee of Appropriation
Subcommittee on Labor, Health and Human Services, Education and related
Agencies**

Roberta S. Shiratori, Pihana Na Mamo Parent Involver/PTT

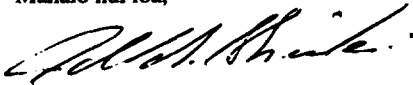
Aloha Senator Inouye, I am Roberta S. Shiratori. I am testifying in support of Senate Bill 1767. I am a Pihana Na Mamo parent Involver/Part-time teacher, at Kea'au Middle School which is located on the East side of the big and beautiful island of Hawaii in the district of Puna, in an agriculturally dependent community, 100 years ago known as Ola'a, today known as Kea'au.

As a PTT, I work with middle school students, teaching reading using the Direct Instruction method. Thanks to the Heluhelu Project through Pihana Na Mamo, I was trained to teach Corrective Reading.

Learning to read and write is a skill. A skill that needs to be practiced and reinforced all the time. It is a skill we use daily. With this skill we can read the newspaper, fill out forms and applications, read and write personal letters and cards. Through reading we gain knowledge; with knowledge we can be successful; with success we can be confident, productive contributors to our home, school, community, and global society. We need to empower students through reading and writing skills to become independent learners and thinkers.

Pihana Na Mamo's support services can only build capacity within the school system and reach out to assist students, especially students who are Native Hawaiian who need help academically or emotionally. Children are special and each one has individual special needs. Please support Pihana Na Mamo and support our children of Hawaii

Mahalo nui loa,



Roberta S. Shiratori

**NATIVE HAWAIIAN EDUCATION ACT
TESTIMONY FOR RE-AUTHORIZATION HEARING**

December 2, 1999, UH East West Center

Aloha mai kakou. We, the teachers and parents of Ke Kula Kaiapuni o Anuenue, Anuenue Hawaiian Language Immersion School, would like to extend our gratitude and affirm our support for re-authorization of the Native Hawaiian Education Act. Our school receives funding under the Native Hawaiian Curriculum Development, Teacher Training, and Recruitment program of the Native Hawaiian Education Act for Ku Lama Pio 'Ole, a program to strengthen math and science education at our school. Our school received federal support for this program through NHEA for two years beginning in 1998, and we are currently beginning a new, three year, grant award.

Ku Lama Pio 'Ole has four purposes:

- 1) To develop an integrated K-12, standards based math and science curriculum rooted in traditional Hawaiian agriculture.
- 2) To provide in-service training to our teachers.
- 3) To strengthen our cohort teacher education program in partnership with the University of Hawai'i at Manoa.
- 4) To recruit Hawaiian high school students to teach in the immersion system, especially in the fields of math and science.

Currently, we are focusing mainly on the first two goals of curriculum development and teacher training as a recent survey of our parents and teachers indicated these areas were the priority for over 90%. We have been developing facilities at our school for our students to gain hands-on experience of traditional agriculture practices. Our middle school students work in the lo'i (taro patch) one day a week and will be beginning a unit on streams and watershed

management in the spring, through exploration of and caring for Pukele stream which runs behind our school. They will learn basic physics as they try to explain variations in the stream flow, and basic chemistry as they test for chemicals in the water. In developing aquaculture tanks on campus, we balance the taro lo'i, fish and poi, maula and makai, completing the duality of the traditional ahupua'a land use management system. As students measure ammonia levels, and count the population of fingerlings, they will develop an understanding of biological systems and mathematical limits, while they come to appreciate the skills and knowledge of their ancestors, who designed loko i'a (fishponds) that relied on natural systems to ensure these necessary balances. Another area this grant needs to address is the lack of resource material for math and science in the Hawaiian language. Immersion teachers are often charged not only with designing and planning their own lessons, but with translating or writing their resource materials.

Bridging traditional Hawaiian agricultural practices with math and science, balancing the two sides so that each enhances the other, requires well trained teachers, familiar enough with both sides to be able to translate between them, and comfortable conducting lessons in non-traditional settings. Teacher training efforts in the past provided hands-on learning experiences to all the teachers, encompassing both a trip to visit and help restore traditional Hawaiian fish ponds on Molokai, and a marine science workshop at Oceanic Institute's Keaholu facility. This year, efforts will focus on more grade level specific training, exposing teachers to different curriculum packages, and science teaching techniques used at other schools, as well as to other successful Hawaiian education programs. We have also hired a part time science resource teacher to support science instruction efforts, especially at the high school level. Earlier this month, his students constructed a functioning solar panel. This grant also provides opportunities to free teachers up in order to plan together, for how math and science instruction should be linked from one grade to the next.

In addition, work with the cohort program is vital in ensuring that, as the immersion system continues to grow, there will be a supply of well trained teachers, proficient both in educational pedagogy and practice and in the Hawaiian language and culture. These students of the two year cohort program in partnership with UH are fortunate to take required teacher education courses, conduct their classroom observation, and student teach, all in Hawaiian Language so that, when they become immersion teachers, they are already comfortable teaching in Hawaiian. They study pedagogy that has been proven by other Hawaiian Education Programs, many of which are also funded by NHEA, to be successful with Hawaiian students. Today those cohort students, along with some of our high school teachers and students, are visiting one such model, the Wai'anae High School Hawaiian Studies Program, in order to learn from an example of hands-on, outdoors, culture-based science education in action. Finally, we hope to reach into programs such as Wai'anae's, where Hawaiian high school students are gaining proficiency and interest in science, to recruit students into the next round of the cohort program, ensuring that the chronic shortages of math and science teachers for immersion, will be filled.

As you can see from this description of activities we are currently conducting through this grant, we are making progress in small pockets through out our school. However, our goal to improve math and science education from a cultural basis is a huge one, and you will notice that our goals for the three years of this grant are almost impossibly broad. Much work remains in order to weave these many small pieces into a comprehensive, connected, rigorous program of math and science instruction. We have a long way to go before our school can enable our students both to continue the practices of their ancestors and to take part in the highly technological world of today. We need your help to continue this work and we urge you to support reauthorization of the Native Hawaiian Education Act. Mahalo nui loa.

Paulette L. Carlos
Hawaii Community College
11/29/99

"I am in support of Senate Bill #1767 to reauthorize the Native Hawaiian Education Act"

Aloha Kakou,

My name is Paulette Leilani Carlos and I am from the ohana Kamakea Kawaihae Hale. I am proud to be a Hawaiian and strive to contribute to the cultural education of our future generations.

I take part in any and all Hawaiian programs to benefit me. I have a need to apply my full potential towards my future goals. If the Native Hawaiian Education Programs are deleted I may never complete a promising future. Today I am fortunate to be able to participate in the Hawaiian Leadership Projects, Halau Ho`ona`auao, the Edith Kanaka`ole Foundation, and the Imi Pono-Summer Bridge Program. I have integrated my knowledge into the community of Keaukaha using the knowledge acquired from these programs. I am a role model and make a difference in my community, as the education of our children is top priority.

My son has benefited from Alu Like as they have provided employment options in an unemployable atmosphere and they provided the education he needed to become a productive citizen. Education to him is very important as education is a very important key to completing ones tasks. My son has many goals and wishes to continue his education, but without funding for Native Hawaiian Educational Programs the chances of getting a good education are slim to none.

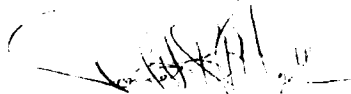
My grandchildren also benefit from Native Hawaiian Educational Programs as they are enrolled in Hawaiian Emersion Programs; this is a program that cannot be cut off without severe consequences to our children. I have a grandchild who also benefits from Halau Ho`ona`auao as she supports and participates in all projects. To take away the funding she needs to attend school will end all of her formal education.

You see this is Hawaii, we are Hawaiians, and as Hawaiians we still have a culture and we happen to live by it not just say we are Hawaiian. This makes us unique and different, just as each and every person on this planet is unique and different. The Native Hawaiians need to continue reaching their educational and cultural potentials. The monies afforded to the field of Native Hawaiian Education are unmatched by any institution and unique to us, as they can never be replaced. The Native Hawaiian Educational Programs benefit more and more children and adults every year. Is this not what your goal was when you enacted the Native Educational Act of 1994? The Hawaiians now know there is hope in achieving a higher education. If you take away this hope where does it leave the Hawaiian people?

I feel the Native Hawaiian Educational Act is needed now just as it was in 1994. I feel the Native Hawaiians, and Native Hawaiian Educators should continue to receive and distribute monies slotted for Native Hawaiian Education, as they know the needs of their communities.

Some say ignorance is a way of life, I say there is no excuse for ignorance as long as you have opportunity. Hawaii's opportunity is in the form of Native Educational Programs.

Mahalo for your time,

A handwritten signature in black ink, appearing to read 'Paulette L. K. H. Carlos', with a large, sweeping flourish extending to the left.

Paulette L. K. H. Carlos

November 25, 1999

Aloha kakou,

I am Kumu Leimomi Respicio, a part-time teacher for Pihana Na Mamo at Hilo High School. In my program, there are 34 students who I monitor, counsel and tutor every week. These students are in special education and are of Hawaiian ancestry. Pihana Na Mamo is a part of the Hilo High School Comprehensive Student Support System. I am always in contact with administrators, teachers, and counselors regarding my students in Pihana Na Mamo and students who are not in my program.

I think this program should be funded because of these reasons such as: Pihana Na Mamo provides educational services to youth of Hawaiian ancestry with special needs, we support school, community, and family so that the students are rooted culturally and can become contributing members of society, and we work as liaisons between school and parents.

First, Pihana Na Mamo provides educational services to youth of Hawaiian ancestry with special needs. For example, I go into the classroom and work with these students one on one. They feel comfortable with me in the classroom because I am Hawaiian and not a threat to them. Also, if they are having problems, I counsel them outside of class and address the issue at hand. I make myself available to these students.

Next, we support school, community, and family so that the students are rooted culturally and can become contributing members of society. For instance, I am also, a Na'imiloa teacher for Na Pua No'eau program for gifted and talented hawaiian students. I encourage my Pihana Na Mamo students to join my organization. This will help them socialize with other students in the mainstream classes. In Pihana and Na'imiloa program, I teach hawaiian values like 'Ohana-family, Kuleana-responsibility, and Aloha-love. The students can learn what it is to know their 'Ohana, Kuleana, and show Aloha toward others with respect in mind. By knowing these values, the students become better citizens in society. Finally, we work as liaison between school and parents. For example, if a student was failing a certain class, then I would talk to the case manager, counselors, and the teacher to target the problem. Then, inform the parents about their child failing a class and solve the problem at hand. I am covering all basis so that everyone is communicating at all times. Mahalo for letting me speak in behalf of Pihana Na Mamo.

Aloha,


 Kumu Leimomi Respicio
 PTT-Pihana Na Mamo

29 Nowemapa 1999

'Ano 'ai me ke aloha ē:

This letter is in support of the reauthorization of the Native Hawaiian Education Act, a major supporter of the family-based programs servicing Hawaiians throughout the entire state of Hawai'i.

I have been working with 'Aha Pūnana Leo Inc. since 1986 and continually teach at our Hilo preschool. There have been many accomplishments from both the children and their parents. A wealth of valuable outcome have derived from such prestigious programs like Pūnana Leo. From the educational aspect of the children to the support of parents at a higher learning institute such as the University of Hawai'i at Hilo (UHH), I feel that physically, spiritually and mentally Pūnana Leo has changed the prosperity of the Hawaiian language and culture for the best.

It is very evident that since the establishment of Pūnana Leo, the Hawaiian language and culture thrives and is continually being perpetuated in Hawai'i as well as around the world.

Another important factor of our program is that we work diligently with other Native people to help perpetuate their language and culture. I have had the opportunity to work with Native Indians from America and Canada, and also with the Polynesian People of the Pacific.

In closing, please take into consideration these things that are so important to the Hawaiian people. Mahalo nui loa.

Aloha,



Na'ilima Gaison Jr.
Lead Teacher, Pūnana Leo o Hilo Hawaiian
Language Immersion Preschool;
Lecturer, UHH Hawaiian Studies Dept.

Ho'oulu Lāhui
P.O. Box 2177
Pahoa, HI 96778

NOV 23 10:10

Senator Daniel Inouye
 Prince Kuhio Federal Building
 300 Ala Moana Blvd. Rm. 7212
 Honolulu, HI. 96813

November 22, 1999

Honorable Senator Inouye;

This letter is to request your support in the continued funding for the Native Hawaiian Education Council.

My name is Keikialoha Kekipi. I am the Executive Director of Ho'oulu Lahui a 501(c)(3) not for profit organization located in the District of Puna on the Island of Hawai'i. We have been stabilizing the ancient village of Pu'ala'a as an educational process for the past five years. Last year we serviced over 400 destitute and orphan Hawaiian adolescents. Local schools utilize Pu'ala'a for educational field trips as well as Na Pua No'eau and The Institute for Family Enrichment Mental Health Services. We are a work site for the Community Service Sentencing Program for youth and adults.

Our methods of funding include:

- * grants
- * fund raising
- * partnership grants with D.O.E.
- * ALU LIKE Inc.
- * QLCC
- * donated goods and service to Ho'oulu Lahui (\$50,000.00 for 1999)
- * 100 % volunteer administration and program directors

100% of funds raised goes towards program costs including food.

page 2

We use ho'ike, an open presentation and demonstration of the students skills that they have gained throughout the year as our measure of success.

Our future goals include total self sufficiency and expansion of programs and services for the education of our peoples' of Hawai'i. We are currently wanting to start a pilot program of physical, cultural and economic management of the Ahupua'a and trail systems that can be adapted as a model around the State. We are deeply concerned about the opening of the Ala Kahakai, as these trails pass through significant cultural sites and burials that are at risk of desecration .

Community building and planning is a slow process and requires the support and guidance of organizations such as the Native Hawaiian Education Council.

Sincerely;

A handwritten signature in black ink, appearing to read 'Keikialoha Kekipi', written in a cursive style.

Keikialoha Kekipi
Executive Director
Ho'oulu Lahui

cc; Josh Akana

Pū'ala'a Cultural Education Center

A project of Ho'oulu Lāhui

O ke kahu mamua, mahope ke kūkulu

The site first, and then the building

Learn all you can, then practice

Ho'oulu Lāhui is a non-profit organization (501-C3), formed in 1995, with the purpose of awakening Hawaiian culture, values, beliefs and lifestyle in partnership with the community to achieve unity, harmony and total well-being (lōkahi).

The name, Ho'oulu Lāhui comes from King Kalākaua's motto, and it means the growing or nurturing of a nation or people, specifically, the Hawaiian nation and people. Ho'oulu Lāhui, the organization, is the result of a grassroots effort to restore and care for wahi pana (historically significant Hawaiian cultural sites) in Puna along with the values and lifestyle of the indigenous people (lāhui) who established these sites. The 'ili (land division) of Pū'ala'a is the piko or center of Ho'oulu Lāhui.

The goals of Ho'oulu Lāhui are: The restoration and management of Hawaiian cultural sites; the development and operation of a Hawaiian cultural education center; the self-sufficiency of Ho'oulu Lāhui through culturally appropriate economic development ventures; and collaboration with other agencies and organizations.

Components of the Pū'ala'a Cultural Education Center:

1. Cultural empowerment (a place to practice Hawaiian values and arts)
2. Community involvement (developing plans, sites, projects and committees)
3. Culturally appropriate sustainable economic development (aquaculture, etc.)
4. Site for mental, physical and spiritual health (learning Hawaiian protocol, etc.)
5. Restoration of a Hawaiian cultural area (Hawaiian village, fishing grounds)
6. Experiential education site (food preparation and cultivation, agriculture, etc.)
7. Linking with local schools and human service agencies (DOE, State, etc.)
8. Family pu'uhonua (a safe place where families come for rejuvenation)
9. A place for cultural practitioners (Makahiki games, gathering, etc.)
10. Employment (Puna is a rural community with high rates of unemployment)

Please contact:

Keikialoha Kekipi
Executive Director, Ho'oulu Lāhui
BOX 2177, Pāhoa, Hawai'i, 96778
phone: (808) 965-7443
fax: (808) 968-6585

Ho'oulu Lāhui believes that by cultivating culture and community, we will endure.

24 November 1999

To Whom It May Concern,

I tender this letter of support for the survival of the Native Hawaiian Education Act. As a parent of three children who attended the Pūnana Leo o Hilo Hawaiian Immersion Preschool, my children have had the opportunity to benefit firsthand from programs funded by this act. As such, I have seen my own children, demographically and characteristically "at-risk" Native Hawaiians, gain that desperately needed advantage. Allow me to explain:

As a native Hawaiian woman married to a native Hawaiian man, my family has witnessed all of our lives the effects of a people who have seen their identity and language stripped; those who rise above this are those who have assimilated as best as they could into western society. Yet, this did not guarantee alone employability, self-security and societal acceptance.

I choose other options that embrace proactively our culture and our language. To do so enables my children--and myself--opportunities for self-esteem and cultural identity. By knowing who we are, we can then be all that we can be.

The Pūnana Leo immersion programs offered that. These children are educated (at an age where "schooling" isn't "schooling", but "childcare") to have a healthy self-concept of who they are as Hawaiians, who the Hawaiians are both in historical and future contexts, and to walk tall as children educated entirely through their mother tongue.

One of my math professors taught me: there are only two ways of increasing one's analytical ability so that it would register a numeric difference on such things as an IQ test: the pursuit of mathematics and the pursuit of other languages. I have thought upon this ever since. The Pūnana Leo programs offer this very opportunity, for the Hawaiian language is not the stable language anymore of Hawai'i; English is. Since English is all around us, my children are educated to be able to move fluidly through the stable, dominant language of common society, and through their academic, historical and cultural language: Hawaiian. This is my people's and our children's Latin, with the exception that people like myself are not letting Hawaiian achieve "dead language" status. And we can't do it alone; it takes the help of government funding sources, such as the NHEA.

I could sit here and draft a document passionately explaining all the numerous changes and immeasurable benefits that have been bestowed upon us. However, I won't, for it will start my tears flowing and this letter will turn into a novel. Suffice to say, these opportunities exist because the Native Hawaiian Education Act exists. It has directly impacted my whole world for the better. Please uphold your duties to your American citizens of Hawaiian Ancestry and reauthorize the Native Hawaiian Education Act.

'o wau no me ka 'oia'i'o,



Miche'le Luahiwa Namahoe
parent, Pūnana Leo o Hilo
1155 Auwae Road
Hilo, HI 96720

Native Hawaiian Education Act - Testimony - James Nani'ole

Aloha Senators. My name is James Nani'ole. I ask your continued support of the Native Hawaiian Education Act.

My entire family is involved in the 'Aha Pūnana Leo - myself, my wife and my three children. We began with the 'Aha Pūnana Leo before there was any federal funding and we will be involved in this forever. Right now my focus is renewing the soil - Lepo Ola - the living earth the foundation upon which we build our lives. The Lepo Ola Project is part of the Curriculum and Teacher Training and focuses on hands on learning - being real in education, not simply theoretical.

I am very thankful for what has been provided through this Act and ask that you make the appropriate modifications so that we can continue to help more of our people. One such modification is to allow more real construction.

My own talent is building, creating places for our people to carry out the "hana" - the work of life. Human beings must have a purpose and I believe that a basic human purpose to work to sustain yourself and provide for others. Our Lepo Ola project, using federal funds through the 'Aha Pūnana Leo and the College of Hawaiian Language, teaches what is basic to all human beings along with science, mathematics, Hawaiian culture and the other academic areas.

I am passionate about what we are doing in the Lepo Ola and in Hawaiian education through Hawaiian.

Another of my passions is working with others. Sometimes peoples' passions interfere with working with others, and this is when passion is dangerous. This is why I am especially proud to work with the 'Aha Pūnana Leo. Our 'Aha Pūnana Leo has always been able to ride the storm of the passions of the Hawaiian people. No matter how strong emotional forces might become, the 'Aha Pūnana Leo has protected the program and the children. This is how we have survived turbulent times in Hawai'i. And we have not simply survived, but we are providing new generations a base that combines academics, work, and culture in a way that we older generations of Hawaiians were denied.

I strongly urge that this bill be supported. I thank you for coming to Hawai'i to hear of Lepo Ola and our work to renew the soil, and with it renew our people.

Vanita L. Kaleo
45 Pilipaa Street
Hilo, Hawaii, 96720

U.S. Senate Committee on Indian Affairs
c/o Senator Daniel K. Inouye
Honolulu, Hawaii

Aloha, Members of U.S. Senate Committee on Indian Affairs,

My name is Vanita L. Kaleo a student at the Hawaii Community College. I am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act.

I am currently a recipient of Halau Ho'ona'auao, a program funded by the Native Hawaiian Education Act. I am 52 years old and in my third semester in college. Without the funding from your program, I would not be able to be here today. The purpose of your program is to improve the status of Native Hawaiians. Well, I am trying my best to do just that. Halau Ho'ona'auao has given me the opportunity to reach my goal and better myself in going back to school.

I have been so fortunate to be a part of the Na Imi Pono-Summer Bridge Program and the Hawaiian Leadership Program, projects of Halau Ho'ona'auao. The experience and knowledge that I got through these programs has enhanced my learning abilities. If the Native Hawaiian Education Programs are taken away from us, how will we be able to fulfill our goals? We Hawaiians, need this program to help us in getting the education we so much need to better ourselves.

Again I ask you, to please reauthorize Senate Bill #1767. Mahalo for your time.

Sincerely,

Vanita L. Kaleo

To: Senator Daniel K. Inouye and Committee Members

From: Paula De Morales, Waiākea High School
Native Hawaiian Education Council

Re: Kahi Waiwai: Center for Hawaiian Affairs at Waiākea High School

'Ano 'Ai Kākou,

I would like to speak on behalf of my program at Waiākea High School in Hilo. **Kahi Waiwai, Center for Hawaiian Affairs**, means Place of Value or Enrichment. We offer information to native Hawaiian students about every opportunity we become aware of which will enrich and enhance their lives, including scholarship and entrepreneurship programs. To do this, we work with Kamehameha Schools Talent Search, Alu Like, Pūnana Leo, and other agencies. We offer every student interested in Hawaiian culture, history, and language resources for their use. We are also available to the general community.

We offer services to some 900 Hawaiians and part-Hawaiians in the WHS student body of 2100 +. I work regularly with my 150 or so Hawaiian language students. Our students range in age from 13 to 18.

We operate within the school's regular budget and also use priority funds. I have obtained grant monies from the State of Hawai'i DOE Incentive and Innovative Grant fund, and from the Office of Hawaiian Affairs to obtain equipment and services for our students. We also use Environmental Studies, World Languages Native Language Resources, and Vocational Education monies to provide specific opportunities for students. This year, another teacher has an OHA tutorial grant to work with students. We work in conjunction with other programs in school which provide for the needs of Hawaiian students.

We assess our success by the number of our students who have obtained scholarships for Hawaiian students, by the number of our students who have continued their studies at institutions of higher learning, especially in the fields of Hawaiian language and culture, by the number of students who have completed their educational goals and have taken their place in society, and finally, by the number of our students who have become teachers of Hawaiian language and Hawaiian Studies, and the number of

our students who teach in the Hawaiian immersion programs in the state of Hawai'i.

Our goals for next year and every year are:

1. To inform as many students as possible of all opportunities available to them in work, education, scholarships, mentorships, etc..
2. To provide as many enrichment opportunities as possible for students in Hawaiian language, culture, and history.
3. To connect them with outside agencies offering opportunities for them.
4. To teach them the Hawaiian Language, History, and Culture.

It is imperative that funds continue to be available to Hawaiian people as a whole, and Hawaiian youngsters in particular, within and outside of the Department of Education of the state of Hawai'i to empower them and enable them to contribute their talents and skills to the state and the nation.

December 3, 1999

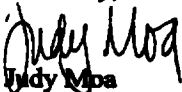
Senator Inouye
Jenny Chock
300 Ala Moana Blvd., Rm 7-212
Honolulu, HI 96850-4975
(808)541-2549 fax

Re: Testimony for Senate Bill 1767 reauthorizing the Native Hawaiian Education Act

My name is Judy Moa. I am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act. I am a resident of West Hawai'i and am Kanaka Maoli. I have benefited from the programs created under the Native Hawaiian Education Act through efforts of Halau Ho'ona'auao, University of Hawai'i Tuition Waiver program and Na Pua No'eau. Through Halau Ho'ona'auao, I received a tuition waiver that helped me to obtain an Associates in Arts degree at Hawai'i Community College. This semester I received tuition waiver through the West O'ahu Distant Education program at West Hawai'i for a Business Administration degree. Finally, I have been employed by Na Pua No'eau as a program coordinator on the island of Hawai'i for the past nine months. The programs under this Bill have allowed me to achieve my own educational goals and more importantly allowed me to encourage Kanaka Maoli students in grades K-12 and their families to also seek higher education aspirations and reach their highest potential. These programs encourage Hawaiians to better themselves, their communities and their families. As a recipient and now a provider to others, I have experienced the benefits of these services and request that they continue. Kanaka Maoli must be afforded the opportunity to heal spiritually, socially and physically. Most are able to do this only through these programs. It is your responsibility to see that this act is kept in place.

Mahalo nui.

Sincerely,


Judy Moa
(808)326-1949

Halau Ho'ona'auao
Native Hawaiian Community Based Education Learning Center
200 W. Kawili Street / Hilo, Hawai'i 96720-4091

December 6, 1999

Lisa Anne K. Meheula-Naihe
P.O. Box 352
Holualoa, HI 96725

Aloha:

I am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act. As a college student in West Hawai'i, Halau Ho'ona'auao has supported my educational needs. Without the support of this Native Hawaiian Community Based Education Learning Center I would not have been able to further my education here in Hawai'i. I have become a better person through education.

I am currently employed by one of the programs that is threatened if Senate Bill 1767 is not reauthorized. I serve many native Hawaiian families in my community. I encourage education for the whole family. Because of my experiences I am a role model to families that would like to further their education but, think they can't or do not have the resources to do so. I believe EDUCATION is the best tool for people in life. In conclusion I hope you take my testimony into consideration and reauthorize Senate Bill 1767.

Mahalo.

Lisa Anne Meheula-Naihe
Lisa Anne Meheula-Naihe

| | | | |
|------------------------|------|---|-------------|
| Post-It® Fax Note | 767i | Date 12/6/99 | Page 1 of 1 |
| To: <i>Jenny Check</i> | | From: <i>JNY</i> | |
| Co./Dept. | | Co. <i>HAWAIIAN COMMUNITY BASED EDUCATION</i> | |
| Phone # | | Phone # <i>974-7162</i> | |
| Fax # <i>541-2549</i> | | Fax # <i>974-7708</i> | |

Hawaii Community College
200 W. Kewili Ave.
Hilo, HI 96720-4091

.....
Hakau Ho'oma'amao

To: Senate Committee on Indian Affairs Fax: 808-541-2549

From: Hawaii Community College Date: 12/03/99

Re: Student testimony, S.B. 1767 Pages: 8

CC:

☐ Urgent ☐ For Review ☐ Please Comment ☐ Please Reply ☐ Please Recycle

.....
Included in the fax are testimony from ⁶ students at HawCC and UHH. Please accept their testimonies in support of the reauthorization of the Native Hawaiian Education Act.

Kekuhi K. Kanahelo-Fries
Coordinator,
Native Hawaiian Community Based Education Learning Center, HawCC

CONFIDENTIAL

United States Committee on Indian Affairs
 Senator Ben Nighthorse Campbell - Chair
 Senator Daniel K. Inouye - Vice Chair

December 1, 1999

RE: Reauthorization of the Native Hawaiian Education Act
 Testimony in favor of Senate Bill 1767

I am a Native Hawaiian Practitioner, an educated Hawaiian, a father, and grandfather. I am a senior at the University of Hawai'i at Hilo (UHH), I will be graduating in Dec-1999 with a Bachelor of Arts Degree in Liberal Studies. The focus of my degree is for "Native Hawaiian Cultural Revitalization & Rehabilitation for youth at-risk, offender, & ex-offenders, and decolonization & educational components". I have been learning, training, and practicing Native Hawaiian Culture for the past twenty years. My training has come under the direction of the Edith Kanaka'ole Foundation (EKF) and my family. The purpose of my obtaining the degree is to be eligible to obtain federal grants and work within the U.S. government system. The knowledge that I implement and the curricula that I have developed is from EKF. My education, at Hawai'i Community College and at UHH has been primarily funded by EKF and intermittently by NHVEP. At times I was refused money from the NHVEP but, EKF has always been there for me and others. For the majority of the past twenty years I have volunteered, counseled, facilitated, and taught numerous grassroots Native Hawaiian community activities, i.e., the Protect Kaho'olawe 'Ohana, Hui Malama I Na Kupuna O Hawai'i, Hawaiian Leadership Development Program, Veteran Affairs PRRP, the 1999 World Indigenous Peoples' Conference on Education in Hilo, 'Ilio'ulaokalani Coalition, East Hawai'i Prison Advisory Committee, the Native Hawaiian Consortium for Human Services, and recently the Kulanui Correctional Facility. My point being that I have had no need of the BA degree to be effective and functional, we are educating our people ourselves, but the governing bodies do not recognize our abilities, credentials or existence.

This testimony is to reiterate other testimonies heard today. The Senate Committee should know that there has to be an improved process for the distribution of the funds. The committee needs to know that the Native Hawaiian public is informed and aware of how these funds have been misused and overwhelmingly prejudiced in that distribution and we are tired of it. There are numerous beneficiaries in need, besides those mainstream power brokers who receive the monies, you know who they are!

You must also be aware of the fact that there is more than the "Americanized" standard of teaching, especially in other cultures. Lifestyle and traditional cultural teaching is as important, if not more so to us Native Hawaiians. We are no longer impressed or enticed to the western culture, it does not work for us. We are not merely trying to survive in the "American Dream" culture any longer, we are reviving our own culture so that we do survive. We have endured and now we intend on being not only "superior" but our own leaders, teachers, lawyers, doctors, and landlord.

After the hearing today at UHH, Senator Inouye is quoted as saying "...150 years ago, the most literate ethnic group in the United States and its territories were Native Hawaiians." This is historically true, however most "western" historians have credited the missionaries for this feat. In actuality it is a fact that their education was induced and encouraged by their elders and their peers, by working together and teaching one another Hawaiians were able to learn a foreign language, to read, and write, in less than twenty years, which was a totally foreign concept before contact. Another fact is; that was the last time education was free to the indigenous peoples of Hawai'i. The majority of the State's higher education schools are built on Hawaiian ceded lands, yet Native Hawaiians have never been compensated for the use of these lands and that too is in the hands of the Federal Government. The fact that if the Rice vs. Cayetano case is lost by the State of Hawai'i no one will lose but the Hawaiians. Last spring there was legislation to create tuition waivers for Native Hawaiians, however it was denied by the UH Board of Regents. Another fact is that more international, Caucasians, and Japanese students receive tuition waivers than Native Hawaiians. This fall that same Board of Regents is trying again to utilize Native Hawaiian ceded lands atop Mauna Kea for economic purposes to again benefit non Hawaiians, including foreigners from other countries without respect for the host culture or our beliefs.

It is imperatively urgent that Native Hawaiians are recognized by the United States federal government as the indigenous autonomous nation that we are and that form must be determined by Native Hawaiians. We will also determine how we educate our own people, construct our own health care, and distribute our own funding. The back rent due to the Hawaiian people from the State of Hawai'i and the Federal Government will support our endeavors and our nation. Weather that form is as a

compacted state, a nation within a nation, or a sovereign nation, is also our determination. We must be included in all decisions concerning our future.

We respect and appreciate all that our representatives have done for our people and the future of Hawai'i. However, the U.S. and State of Hawai'i government needs to know that we will no longer be "good little natives" in an international arena intent on the ethnocide and genocide of the Native Hawaiians. We will accept no less than that which is due us and we will use it as it benefits us as we see best. If our federal and state representatives truly want to help the Native Hawaiians, they could begin by educating, encouraging, and funding the next Native Hawaiian generations to take their places as our political representatives.

I would appreciate being kept informed of other congressional issues concerning Native Hawaiians.

Mahalo for your time and assistance,



Mr. Ka'iana Haili
PO Box 4752
Hilo, Hawai'i 96720

E-mail: kahaili@hawaii.edu

12/1/99

I, Ramona L. Cockett, am in support of
Senate Bill 1767 to reauthorize the Native
Hawaiian Education Act.

Hala'u Ho'ona'auao, the Native Hawaiian Community
Based Education Learning Center, has made it possible
for me to return to college after 15 yrs. of
not attending school. I am a single parent
trying to make a better life for my son and I,
and without the help from Halau Ho'ona'auao,
I could not do so. Please realize the
importance of this program and help to
pass Senate Bill 1767.

Sincerely,

Ramona L. Cockett

po. box 637

Kuchistown, HI

96760

(808) 966-7215

December 1, 1999

Aloha my name is Katherine Kawehionalani Nguyen.

I am a mother of three children whose going to college as a full-time student and will be graduating in the Spring of 2001. My children are the most important responsibility that I have. I want the best for my children and I know that all parents want the best for theirs too. They've have seen me going to college for over four years and have been most supportive in this decision. I'm grateful to my husband first of all and to our children for their positive attitude in behalf of my education. This is why I'm letting you know that our home is a home were education teaches anyone who are willing to learn to better themselves. They know that it's the right thing to do because it will help them function as a positive individual and distributor in our society and their community. Therefore, I am in support for Senate Bill 1769 to reauthorize the Native Hawaiian Education Act.

The Native Hawaiian Community based Education Learning Centers here in Hilo, has served my children well. They have come to learn more about the heritage and its values to respect their kupuna, parents, and leaders, but mostly their land. I've seen the growth upon my children returning from these centers that made our lives more meaningful toward our daily living.

Please don't **remove** this Bill from your U.S. House of Representative because I can assure you that my children look forward in learning their cultural heritage by these programs. They are young and eager to learn what the world has to offer in both Hawaiian and American. Please help our children to come to know they're cultural heritage.

Thank-you for your time, and efforts to preserve our Native Educational Centers .

Sincerely your,


Katherine Kawehi Nguyen

P.O.Box 1349

Kurtistown, HI 96760-1349

11-31-99

Aloha,

My name is Kahilahi DeSoto McCollough. I reside on the island of Hawaii and of Hawaiian descent.

I am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act.

Halau Ho'ona'auao or the Native Hawaiian Community Based Education Learning Center has been very beneficial to me and my family.

In 1997, at the age of 41, I was forced to return to school and get a degree so that I may be required help the women and children of Hawaii.

In order to do this, I would need financial help, otherwise, this goal could not have been met.

Mahalo! to Halau Ho'ona'auao and the Edith Kanakaole Foundation for helping me reach my goals. Our (my family's) financial needs far exceeds my husband's pay check. The economy in Hawaii is at its worst, and it making it a financial hardship to get by.

Its programs such as these (Halau Ho'ona'auao and the Edith Kanakaole Foundation) that has given chances to those underprivileged Hawaiians such as myself.

If you take away this then you help suppress the needs of me and my people. We need all the help that we can get. The Federal Government, the State of Hawaii and all other entities I care not to mention, has

made it difficult for Hawaiians to retain programs that will benefit us all. This is not giving us many options. I for one would not like to seek welfare assistance, but would like to have self worth instead.

I cannot express to you all enough of how deeply I feel about not reauthorizing the Native Hawaiian Education Act. We have more educated Hawaiians today, than we ^{ever} did. We are becoming self sufficient, and empowered.

Don't take this away from us + we don't expect you to carry us. We can do that ourselves, but we need to know that the door to our future remains open. If you shut it, you are basically washing your hands of us.

I apologize to Senatah ^{enough} for the bad statement of one ignorant Hawaiian, Mililani Trask. But she does not speak for me and my family. I don't apologize for her, but I apologize that she is Hawaiian, and ^{that} she thinks she speaks for all of us. So, don't punish us all by taking away this Act away from us. This would definitely hurt us.

Please consider the harm you would cause if you take this away from us. Every Hawaiian in this State need an option. Don't take that away too.

Mahalo nui loa!

Lakilahi

Roxane Kapuamohalaikalani Stewart
1879 Kilauea Ave.
Hilo, HI. 96720

November 28, 1999

To whom it may concern,

Ano 'ai me ke aloha. My name is Roxane Kapuamohalaikalani Stewart and I am a graduate of the University of Hawai'i at Hilo's Marine Science Bachelor's Degree Program. I am writing in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act.

I have been working with a number of agencies who are funded through the Native Hawaiian Education Act. I have had the pleasure of serving my community as a teacher for Na Pua No'eau, the Center for Gifted and Talented Native Hawaiian Children for the past five years. Currently, I am employed by the Edith Kanaka'ole Foundation working with a team of teachers to develop a culturally-based curriculum that will be available for use in Hawai'i's schools. I am also enrolled in UH-Hilo's Teacher Education Program. I received financial assistance to attend the program this year from Hālau Ho'ona'auao. That agency has also provided me with the opportunity to organize various aspects of the 1999 World Indigenous people's Conference on Education. Hālau Ho'ona'auao and the Edith Kanaka'ole Foundation played a major role in the success of that conference.

All of these organizations exemplify the word "a'o", which means to learn and to teach. These organizations continuously provide me with opportunities to learn all that I can (traditionally and in the Western college system) while at the same time provide me with opportunities to serve my community and my people as a teacher. I cannot stress enough the importance of these organizations in improving the status of Native Hawaiians in the area of education. Research has shown that our Hawaiian people are not successful in the Western-style learning environments that they are currently subjected to. These organizations are extremely successful in meeting the educational needs of those people; young and old.

I strongly urge you to reauthorize the Native Hawaiian Education Act so that we may continue to work together to help our Hawaiian community return to the high level of excellence that we once held.

*He aupuni palapala ko'u; 'o ke kanaka pono 'o ia ko'u kanaka.
Mine is the kingdom of education; the righteous man is my man.*

- Mary Kawena Puku'i

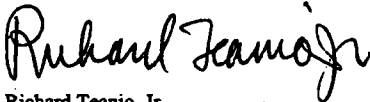
'O au nō me ka ha'aha'a,

Roxane K. Stewart

Regarding Senate Bill 1767
The Native Hawaiian Education Reauthorization Act

Aloha Senator Inouye, Senator Akaka, Congresswoman Mink, and all concern party:

My name is Richard Teanio, Jr., first born of Gloria Kalamau and Richard Teanio Sr., and the eldest of 15 children. I am a proud Native Hawaiian and am the first in our family to ever attend a college and university. I am currently a senior at the University of Hawaii at Hilo and will be graduating in May 2000 with a B.S. degree in psychology and a minor in political science. Ever since I started college in 1995, I have been a recipient of the Native Hawaiian Vocational Education Program (NHVEP) and Native Hawaiian Community-base Education Learning Center's (NHCBLC) tuition and book assistance. As a recipient/student/father, the tuition and book assistance I received from these programs played an important role in my educational career. Attaining a higher education has contributed to my knowledge about my culture, it's values, customs, traditions, and beliefs. It has contributed by making me a better person within my community by becoming a part of the community. Without these programs, it would have been difficult for me to financially support myself through college. I am only one of many Native Hawaiian students that rely on financial support offered by these programs. In closing, I totally support senate bill 1767 in reauthorizing the Native Hawaiian Education Act.



Richard Teanio, Jr.
200 Kanoelehua Ave.
PMB 280
Hilo, Hawaii 96720

November 30, 1999

Aloha Senator Inouye;

My name is Roxane Freitas. I am currently a student at Hawai'i Community College/University of Hawai'i at Hilo.

" I am in support of Senate Bill #1767 to reauthorize the Native Hawaiian Education Act."

This is my third semester in school. I am a 47 year old single mother of two daughters who are now 28 and 23 years old. I came back to school so that I could get a degree which will hopefully get me a better position in the workforce. Without the help from Halau Ho'ona'auao there is no way that I could have continued my education. This semester was almost \$550.00 for tuition and another \$320.00 for books. Making this a grand total of \$870.00. I would never be able to pay that and I would have just stopped school. Thanks to Halau Ho'ona'auao, who paid for the whole bill, I am able to continue my schooling. Not only has Halau Ho'ona'auao helped me financially with school. They have also reintroduced me to my own culture, which I had lost in my life, I have learned so many things since being involved with this program. I have been able to teach my family and my grandchildren about their history, their culture that no one else could ever

teach them. I would like to be positive figure in our community and I would like to continue my education. If the Hawaiian culture can not be properly taught how will my grandchildren and all the other grandchildren know who they are and where they come from? We need programs like Halau Ho`ona`auao to better educate all of our people not just a little handful.

Senate Bill #1767, the Native Hawaiian Education Act, must be reauthorized for the simple fact that we, native Hawaiians, must be in total control of where and how the funds are spent. How would they know where we NEED to put the funding? It is not fair that we should have to suffer without our education because they feel that funding should go elsewhere. I will continue to send you letters until the people decide that we know what is best for us. I could be on the side of the road selling drugs or other illegal things to make money to pay for my tuition and books but because I have places to turn to for financial help with my tuition and books I need not go to the extremes of illegal activities. To get a college degree has been my dream for a lifetime and I will not let you people destroy what I have gained and you can not take away my dream. I'm sure that you, Mr. Inouye, must understand how we struggle to survive and all I am trying to do is better myself so that I may be an asset to my community instead of staying at

home collecting welfare and being a burden to my community. In Hilo we do not have many opportunities to better ourselves and jobs in Hilo are very scarce. It is almost impossible to find a good job and with no college degree, it is impossible. It used to be that if you didn't have a high school diploma you would go "no where". Not anymore. Now you need the college education. At my age sir I do not have anymore time to waste. I am trying so hard to become a strong member of my community. I have fought hard for many years raising my children and 6 foster children. It is now my turn to take care of "ME". Don't take away what I have struggled so hard to gain. I know that you are a very busy man but I would appreciate a response to my letter so that I know I have been heard and not pushed on the side like people say.

Mahalo,

A handwritten signature in cursive script that reads "Roxane Freitas".

Roxane Freitas
HCR 1 Box 4694
Keeau, HI 96749-9606

December 3, 1999

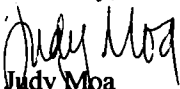
Senator Inouye
Jenny Chock
300 Ala Moana Blvd., Rm 7-212
Honolulu, HI 96850-4975
(808)541-2549 fax

Re: Testimony for Senate Bill 1767 reauthorizing the Native Hawaiian Education Act

My name is Judy Moa. I am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act. I am a resident of West Hawai'i and am Kanaka Maoli. I have benefited from the programs created under the Native Hawaiian Education Act through efforts of Halau Ho'ona'auao, University of Hawai'i Tuition Waiver program and Na Pua No'eau. Through Halau Ho'ona'auao, I received a tuition waiver that helped me to obtain an Associates in Arts degree at Hawai'i Community College. This semester I received tuition waiver through the West O'ahu Distant Education program at West Hawai'i for a Business Administration degree. Finally, I have been employed by Na Pua No'eau as a program coordinator on the island of Hawai'i for the past nine months. The programs under this Bill have allowed me to achieve my own educational goals and more importantly allowed me to encourage Kanaka Maoli students in grades K-12 and their families to also seek higher education aspirations and reach their highest potential. These programs encourage Hawaiians to better themselves, their communities and their families. As a recipient and now a provider to others, I have experienced the benefits of these services and request that they continue. Kanaka Maoli must be afforded the opportunity to heal spiritually, socially and physically. Most are able to do this only through these programs. It is your responsibility to see that this act is kept in place.

Mahalo nui.

Sincerely,


Judy Moa
(808)326-1949

December 1, 1999

Aloha,

My name is Roberta Souza, I am part Hawaiian and I support Senate Bill 1767 to reauthorize the Native Hawaiian Education Act. I am a recipient of Hālau Ho'ona'auao, which means they help me by furnishing me with a tuition waiver for me to attend Hawai'i Community College as a full-time student. This funding has helped me, to get back on my feet, along with a lot of other Hawaiians who have been displaced from other jobs and have minimal skills. I did not have to wait for financial aid to start school because that process took a year to finalize. I feel that more people can benefit from this program if it is allowed to continue. It would be a shame to hear this program be cut, because Hawaiians can move forward only if they are educated. Keeping us repressed is an oxymoron to the President's apology for our oppression, due to the illegal overthrow of the Hawaiian Monarchy. In conclusion, I would like to say that Hawaiians need to be educated, and reemphasize my support of the reauthorization of SENATE BILL 1767!!!!

*Makalo for your support
Roberta Souza*

**Tracy N. Ku'ulei Higashi
1580A Kino'ole Street
Hilo, HI 96720**

'Auhea 'oukou e nā Hoa Kenekoa, nā Hoa Lunamaka'āinana, nā Hoa ho'i i koho 'ia e kākou, nā Maka'āinana, aloha kākou.

Let me introduce myself, my name is Ku'ulei Higashi. I am the daughter of Thomas and Linda Higashi of the island of Maui. A descendant of the Kaiminaauwao and Keahiloa lines of said island, Nā Hono a Pi'ilani. I come humbly before you today to show my support of the Reauthorization of the Native Hawaiian Education Act, Senate Bill #1767.

In 1998, I graduated with my Bachelor's Degree in Hawaiian Studies from the University of Hawai'i in Hilo, Ka Haka 'Ula o Ke'elikōlani. At the same time, I attended the Hawai'i Community College concurrently to further educate myself in Hawaiian Studies with help from the Community Based Education Learning Center, Hālau Ho'ona'auao, under the direction of Kekuhi Kanahale-Frias. During my college career, I also worked part-time at the Hale Kuamo'o, Center of Hawaiian Language at the University, and at the 'Aha Pūnana Leo as a Curriculum Specialist. To further assist my education efforts, I was able to receive funds from the 'Aha Pūnana Leo through their scholarship program. I am now a Research Assistant at the Edith Kanaka'ole Foundation and a Hawaiian Language Lecturer at Hawai'i Community College.

Being apart of the Hawaiian Studies field for the past 10 years, I have seen for myself the importance of educating Hawai'i's native people. When the missionaries first came to the islands more than a century ago and educated my ancestors, they were the most literate people in the world. Everyone received an education, the chiefs as well as the common people. Today, the statistics are bad. Although, Hawaiians fare better now than we did ten years ago, we still have a long way to go to become an educated people. The reauthorization of the Native Hawaiian Education Act will assist our efforts. My goal is to see that we control our future and the destiny of our islands, and to do that we must educate our people, to let them know that we have a voice in what happens to us, our land, and our children.

I, Janet Lee Cody, am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act. I am a full-time student, a registered voter, a single mother, and I am part-Hawaiian. Through Halau Ho'ona'auao, also known as the Native Hawaiian Community Based Education Learning Center, I have regained an awareness of my heritage and its background. This awareness has motivated me to want to attend college for the first time in my life. Thus, I have been able to do so with funds that Halau Ho'ona'auao, as well as the Pell Grant have provided to be used for my books and tuition, respectively. I bid you please consider your support for Senate Bill 1767.

Janet Lee Cody 12/2/09

Janet Lee Cody

P.O. Box 1214

Kea'au, HI 96749

Aloha, my name is Melinda K. Souza
 I am in support of Senate Bill 1767 to
 Reauthorize the Native Hawaiian Education
 Act.

I have been a recipient of Hālau Ho'ona'auao
 1999 Summer Bridge program and I am currently
 receiving book assistance, for Hawaii Community
 College

I have been out of school for 12 years, and
 through Hālau Ho'ona'auao Summer Bridge
 program. I have gained inner strength and
 belief in myself that I can achieve and
 accomplish my goals. This program has
 helped in my transition into College.

I believe that Hālau Ho'ona'auao is a program
 that benefits all Native Hawaiians. It helps
 educate the Hawaiian people and gives us
 resources, along with support and encouragement.

So I encourage our Senators:

Senator Akaka and Senator Inouye
 to help us in this fight to reauthorize
 Senate Bill # 1767.

Mahalo Nui Loa

Melinda K. Souza

November 30, 1999

Jonah K. Souza

I am in support of Senate bill 1767
to reauthorize the Native Hawaiian
Education Act.

Hālanu Ho'ona'auao serviced me by paying
my tuition & books during Summer 1999
and Fall 1999. Because I was unemployed
for a couple of years I was in a financial
bind and if it wasn't for Hālanu Ho'ona'auao
I wouldn't be able to go to school. I've
been out of work and decided to go ~~back~~
to school and this program encouraged,
cared and helped me to be a better
person and as a Native Hawaiian helped
me to find resources in the community.
Also, this program not only helped me
but other students, friends and family that I

know and I can say it made a positive impact on my life. The influence of the counselors and teachers in this program showed me how to have self confidence, self esteem and self worth. In the program we also do culture workshops. They always put out, go the extra mile to help me and support in my school work. As a non-traditional

Student attending summer school with the help of the program I realized there was other students seeking the same kind of help as me who was out of work and unemployed.

Please help this program because Native Hawaiians need the support.

Mahalo nui loa

Jonah

December 1, 1999

Roseana Kahamahi-Souza (wife of Enah Souza)

I am in support of Senate bill 1767
to reauthorize the Native Hawaiian Education Act.

Hālanu Ho'ona'auao helped me by counseling and support services. also, by having cultural workshops that I learn more about the Hawaiian culture and it renewed a self worth knowing that if I need help they are always there the Counselors.

Pulama I nā Keiki ~~in~~ I'm in support of because as a volunteer it shows that the willingness of the parent educators and how they help the young Hawaiian girls in their teens. with this program the young girls get a lot of help because being teen mothers is stressful but with this program it gives guidance and love to them.

Please help these programs.

Roseana Kahamahi-Souza

12/1/99

To: Senator Daniel K Inouye Fax # 961-5163
 and
 Senator Daniel Akaka.

From: Malama Solomon, PhD
 P.O. Box 519,
 Kamuela, Hawaii 96743

Subject: Testimony in support of Federal
 Legislation for Educational
 Programs for Native Hawaiian Peoples -
 2 pages including Disc one

12/1/99

Aloha Senator Daniel K Inouye, & Senator Daniel Akaka

First mahalo a nui loa for all of your kokua,
your commitment and dedication to the education of our
people here in Hawaii and in particular Native
Hawaiians.

I am in support of any programs, funds and
ideas that would advance the well being of our Hawaiian
people.

As a former State Senator I had the honor of chairing
both committees higher and lower education and am well
acquainted with the education and economic disadvantages
pertaining to our Hawaiian youth and adults.

I know our Congressional team has worked hard
to turn the tables and we can not let our "right to
disagree" hamper our great success. Too agree to
disagree is the base of our democratic government.

We must remember whatever programs benefit
the Hawaiian people push our whole State forward. The
people of Hawaii understand this and know education is
the key that will unlock a future for us all.

Please put my name in support of your effort.

Owano mekele
Melane Solomon PhD

Dec 2, 1999

Aloha,

My name is Auaala Harmon
I live on the island of Hawaii in the
district of Waimua. I am thirty three
years old. I have two children ages
eleven and seven years of age.

I am in support of Senate Bill 1767
to reauthorize the Native Hawaiian Educational
Act. Hakea Hoona'auao has serviced me
in many ways. I was fortunate enough to
attend the "Imi Pono" (Summer Bridge) program
this past summer June through July 1997.
The "Imi Pono" program is a summer
program where I took English 102 and
Hawaiian myths and legends and recieved
at the end of this intense six week course
a 4.0. This particular program put me in
a class room after fifteen years out of one
and showed me you can be taught a any age.
This program supplied educational material
and course tuition that would have been
a burden for myself and therefore I am very

grateful for the opportunity Hālan Hoonauao has given me. Hālan Hoonauao through the "Come Home" program has ignited a passion in me to return to school and further my education in the year 2000. An event that would have been unforeseen without this opportunity Hālan Hoonauao gave me and many others.

In conclusion Senate Bill 1767 to reauthorize the Native Hawaiian Educational Act is important and should be seen through for many years to come.

Makaho Nui loa

Suzala Harmon

12/1/99

Supportive Testimony
Bill #1767
"Native Hawaiian Act"

My name is Wayne Keaulana Spatz,
and "I am in support of Senate Bill 1767
to reauthorize the Native Hawaiian
Education Act."

The Halau Ho'ona'auao' program or the
Native Hawaiian Community Based Education
Learning Center have provided me with much
needed educational assistance toward tuition
expenses and educational materials (books, etc...).

The same services have also diminished some
of the burden (financial) placed on my family
due to the rising cost of my higher educational
goals. While at the same time, increasing awareness
of Native Hawaiian Affairs throughout the
community.

Makalo,
Wayne K. Spatz

Debra Haunani Wise
 1265 L. Kaumana Dr.
 Hilo HI 96720
 1-808-9614497

To Whom It May Concern,

"My name is Debra Haunani Wise
 I am in Support of Senate Bill 1767
 to reauthorize the Native Hawaiian
 Education Act."

I am currently a recipient of
 a grant from "Hālanu Ho'ona'auao", without
 this grant I will not be able to continue
 my Education. I am forty-eight years
 old and divorced. I have no skills to
 speak of; not enough to get a good paying
 job. On the Big Island of Hawaii (where I
 live), jobs are scarce. I need to be
 able to continue my education in order to
 get a decent job. I would not like to
 have to go on welfare. I would like
 to be a productive citizen in my
 community. There are many many
 "Hawaiians", young and old, who ~~who~~ would
 not be able to get an Education without
 these "Hawaiian Grants". Please, help the
 Hawaiian people to continue to get a
 good education.

Thank You,

Debra Haunani Wise

Dec. 01. 1999

Senator Daniel Inouye
300 Ala Moana Blvd.
Room 7-212
Honolulu, HI 96850-4975

Aloha Senator Inouye,

My Name is Allison Keahonuiokala Hilten Jr.
I am a student of Hawaii Community College in Hilo.
I am writing this letter in support of Senate Bill 1767
to reauthorize the Native Hawaiian Education Act.
I am in my second semester toward becoming my
L-Arts degree. And once I get that I would like to
go on and get my BA/Masters in Education, to
become an English major. Hei lau Ho'ona'auao the
Native Hawaiian Community Based Education Learning Center
on the Hawaii Community College Campus in Hilo has
help me in obtaining my Educational goals by
supporting me & giving me a tuition waiver for
this past Fall Semester. Without this type of help
I wouldn't be able to attend college based on
not having the financial ability. Once again I
would like to state my Support for Senate Bill 1767.

Sincerely,


P.O. BOX 6757
Hilo, HI 96720

Mahalo and A hui hou

I, Deborah Nalani Haruo, am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act. Halau Ho'ona'auao has given me the opportunity to further my education to work towards my goal of becoming a Registered Nurse. Not only have I benefited from this program but my daughter as well. Throughout my school years of attending Hawaii Community College my family and I have gone through extreme financial setbacks. If it wasn't for Halau Ho'ona'auao's financial assistance and student services support, I would have had to withdrawal from school and settle for an under paid job or falling back on the welfare system.

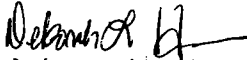
Because of this program I have seen my daughter's learning capabilities grow by leaps and bounds. What a shame it would be to not give other parents and their children a chance to excel in their education.

Halau Ho'ona'auao has stood behind me time and time again encouraging me that I can make it. I have received some financial assistance from other sources but none has made such a difference in my life as Halau Ho'ona'auao. There are many struggling Native Hawaiians who believe that they are failures and that living in poverty is acceptable. This program has taught me and a great number of other recipients that this concept is false and has helped to rise above the occasion and to excel in our personal & educational goals.

Please do not diminish the Native Hawaiian people's hopes and dreams of becoming professional and positive role models for our society. Remember, their success benefits the community in more ways than you can imagine. Hawaiians always remember where they came from and will help others in need with aloha. I am asking you as a concerned Native Hawaiian,

U.S. citizen to reauthorize the Native Hawaiian Education Act. Mahalo for your time and consideration. Help our children look forward to future full of hope and promise.

Sincerely,


Deborah N. Haruo

I, Robyn Puonani Awana am in support
 of Senate Bill 1767 to reauthorize The
 Native Hawaiian Education Act. Hālan
 Ho'ona'auao has allowed me the chance to
 further my education by helping me
 out giving me waivers for tuition and
 book assistance. I feel that if it weren't
 for their help and support alot of
 us hawaiians wouldn't be able to
 afford to go to school. They also
 have alot of workshops that also
 lets us experience our cultural back
 grounds. With the help of their workshops
 i have been able to learn alot of
 different things like for instance, how
 to weave rope, make coconut oil, or to
 learn more about our ancestors. Hawaiians
 have lost alot in the past and i
 feel that with Hālan Ho'ona'auao
 providing tuition/book assistance, workshops
 all other things that they have to
 offer i feel that it's giving us
 hawaiians the chance to prove
 ourselves and show people that we
 are not what others think we are.
 So in behalf i am asking that you
 guys give us the chance to have a
 further of success.